

General Note Book XL VIII

Richard B. Gregg

Began March 15, 1919

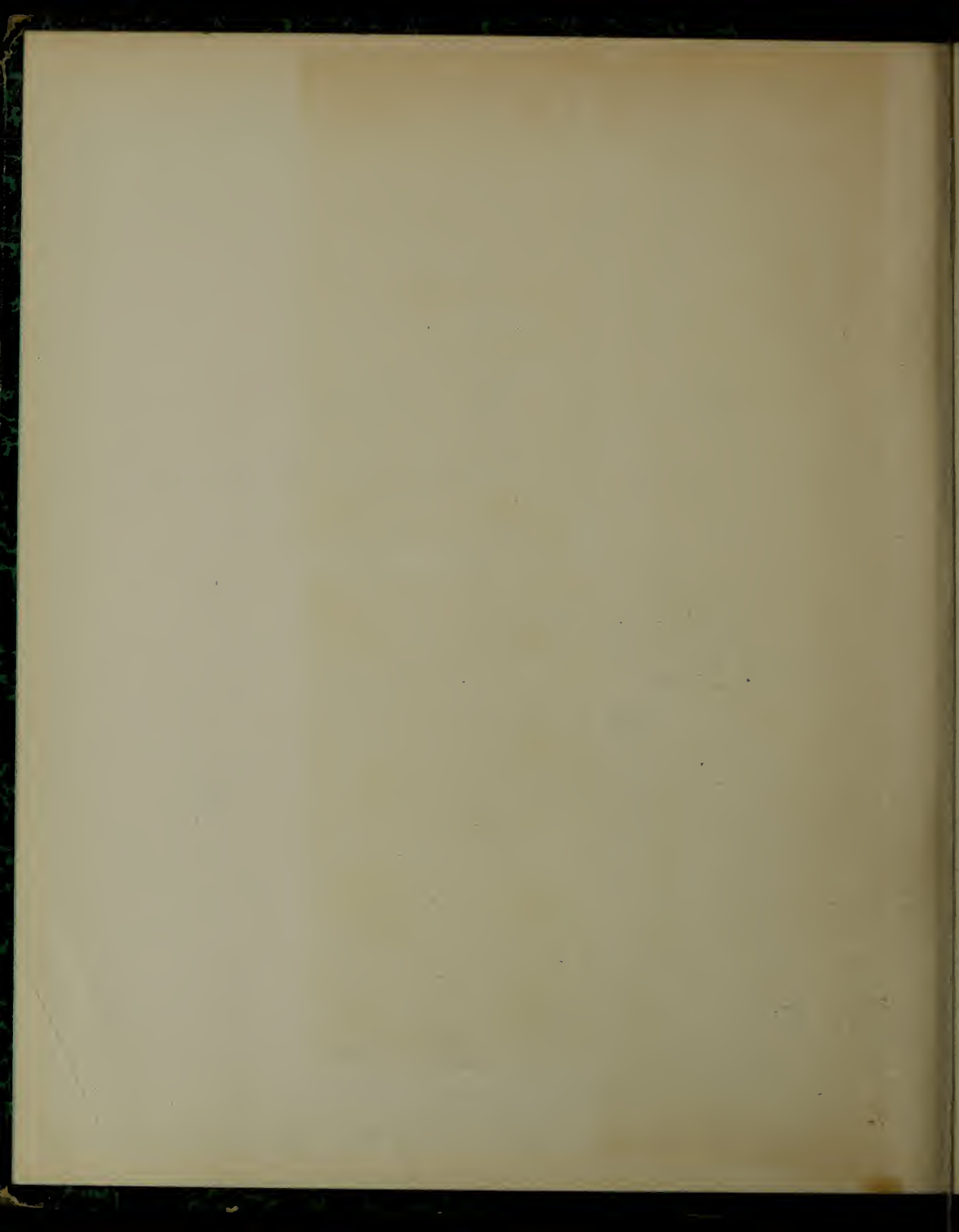
Harvard Coöperative Society

1 + Society Square, Boston, Mass.

HARVARD COOPERATIVE SOCIETY
CAMBRIDGE, MASS.

Richard B. Fogg
14 Scudling Square
Boston 8, Mass

or
Forest Farm,
Jamaica, Vt



Greek Mythology

W. A. O., Kesson, Minnesota, asks for several books on Greek mythology from which to choose.

Edith Hamilton's "Mythology" (Little, Brown), by the author of "The Greek Way," retells the stories of classic mythology in as nearly as possible the words of the poets who told them. H. J. Rose's "Handbook of Greek Mythology" (Dutton) has held its place for twenty years. "Bulfinch's Mythology," now a volume of the Illustrated Modern Library, is older than that: Thomas Bulfinch, son of the famous Boston architect and first popularizer of classic myths in America, published "The Age of Fable" in 1855, "The Age of Chivalry," legends of the Middle Ages, in 1858, and "Romance of the Middle Ages" in 1863; they are all in this volume. The most beautiful and comprehensive of the newer publications is "Gods and Heroes," by Gustav B. Schwab (Pantheon), whose illustrations are from German text and Greek sources.

Most people of middle age got their start on mythology, if not from Bulfinch, from a school book by H. A. Guerber called "Myths of Greece and Rome" which was a power about the turn of the century and for a good while after. I missed Bulfinch; my meeting with the gods came about through the line illustrations Flaxman made for "Tooke's Pantheon," which carried me away as the generation just after mine was transported by Gayley's "Classic Myths in English Literature and in Art" (Ginn), an illustrated school book whose revised edition is still in print. For though the gods may be dead on Olympus, they are elsewhere so alive you must know about their personal affairs if you use a public library or enter an art museum. A list of books on mythology, including some for children, will be sent as usual on request.

Dr. Bell believes that the study and practice of religion, and of moral philosophy, are essential to an adequate education. "The place of the religionist in education today is that of the scientist in the seventeenth and early eighteenth centuries: he vigorously protests against improper curtailment of experience." One of Dr. Bell's definitions of religion, "falling in love with God," employs an analogy which were better not used. On the whole, however, his ideas are sound, and need to be stated today--and need to be heard. "Whatever the world thinks," said Bishop Berkeley years ago, summing up the case, "he who hath not much meditated upon God, the human mind and the Summum Bonum, may possibly make a thriving earthworm, but will certainly make a sorry patriot and a sorry statesman."

Paul Ramsey is Associate Professor of Religion at Princeton University.

J. E. N., Philipsburg, Pa., has a collection of locks and wishes to add to it books on locks and locksmithing.

For the latter, "Unlocking Adventure," by Charles Courtney (McGraw), the autobiography of a famous locksmith. For the art itself, a "Practical Course in Modern Locksmithing" (Nelson-Hall, Chicago), but I don't know of one intended especially for the collector in this field. The title of "Lock, Stock and Barrel," by Douglas

and Elizabeth Rigby (Lippincott) looked like just the thing, but proved to be a work on collecting in general, one that any collector would enjoy and from which he would profit. Besides telling the story of collecting and giving historical and other information, it goes into the philosophy of this pursuit in a most readable way.

One of the main Commonwealth problems under consideration was that of migration and the distribution of population. Without immigration, the populations of Canada, Australia, and New Zealand, for example, are not likely to grow beyond 15, 9, and 2½ millions, respectively. Yet they could support far larger numbers—Canada, 50 or 60 millions, Australia 20 or 30 millions, New Zealand 5 or 10 millions. Allied with the needs of these Dominions, there is the argument that the British Isles cannot hope to support a population of 50 millions at their pre- or post-World War II standard of living, and that the only way out is to transfer 10 or 20 million Britons along with their industries to the places from which their food and raw materials now come. Britain's unique prosperity, attained by importing the bulk of its food and raw materials in exchange for manufactured goods and skilled services, is a thing of the past. The shade of Malthus hovers over our national economy.

Britain, also, has her population problem. The facts are indisputable, and have been recorded in a recent survey, *The Population of Britain*, by Eva M. Hubbuck. The average number of children per family is now two, compared with the Victorian average of five. With pre-war trends it is estimated that, by the year 2039, the population of England and Wales will have dropped from 42 to 14 millions. From 16 to 20 per cent of all pregnancies end in miscarriages, of which 40 per cent are deliberately induced, the British Medical Association estimate of abortions being about 60,000 a year. (It is believed that the population of the U.S.S.R. will reach 300 millions between 1970 and 2000). What are supposed to be the causes of population decline? To the usual economic reasons (the later marriage age of women, the education instead of the employment of children, the necessity to keep up with one's neighbours, the spread of birth control), Mrs. Hubbuck adds the decline of religious belief—"the proportion of people who feel at home in the world, assured of the purpose of life and of its ideals, is fewer than before."

It is interesting to see the growing admission of psychological factors into what was formerly considered to be purely a biological problem. There is emphasis on the intentions of parents. Are most babies unwanted? At the Peckham Health Centre in London, records were

kept during 1943 of 62 babies conceived after their parents had joined the Centre. Of these conceptions, 6 were actively resented, 26 were accidental, 30 were deliberate. At present, sociologists are divided broadly between those who view with equanimity a decline of population everywhere, as affording relief to dwindling natural resources, and those who are all for increase in numbers for various reasons, not the least of which is national or ideological defence.

But in all these discussions—most of them without relevance in the face of the grim possibilities of massacre by modern warfare—there is no hint of philo-

sophical meaning or the importance of moral principles. The whole debate is governed by biological ends within the context of physical survival and welfare, even where psychological factors are advanced. The idea that survival, based upon the satisfaction of ever-increasing desires, may lead to ethical frustration, is as unfamiliar to the modern mind as the idea that there may be moral laws, as irrevocable in their nature as the laws of physics, which govern the *human* aspect of the evolutionary process.

ENGLISH CORRESPONDENT

Letter from England in June 9, 1949

Quotes from "Energy and Matter" by R. L.
Worrell ^{M.B. Ch.M. D.P.H.} Staples Press, London & New York

p. 125

"The idea that energy was an 'imponderable', distinguished from matter by lack of mass, prevailed in physics until Einstein demolished it with his formula: $E = mc^2$, where E is the total energy of a body, m the mass of the body, and c is the velocity of light in vacuo.

"This formula expresses Einstein's proof that energy and mass are equivalent quantities. With this proof, we see that energy and mass are not absolutely separate and distinct from one another. An increase of a body's velocity, involving an increase in its energy, means that the mass of the body increases in accordance with Einstein's formula. Equally so, an increase of a body's mass means an increase of its total energy. ---

"The fact that mass represents concentrated energy became evident enough when the first

atomic bomb exploded. In that explosion, a fraction of a body's mass was transformed into energy of motion of its constituent particles. ---

"Einstein's formula and the atomic bomb shattered the old idea that material particles are absolutely inert. The view that inertia is the sole distinguishing ~~property~~ quality of matter could no longer be maintained, once it was seen that a particle's mass represents concentrated energy.

"Moreover, there now emerged into full view the fact that so-called non-material fields exhibit - by reason of their energy content - the quality of inertia, measurable in terms of mass. The energy of a field represents 'diffused' mass; the mass of a
126 particle represents concentrated energy - this is the new concept which has emerged from relativity theory.

"The demonstration that mass and energy

are equivalent quantities led some scientists to imagine that matter is therefore a form of energy. Matter, wrote Jeans, 'becomes a form of energy' [The Universe Around Us 1933, p. 208]. Matter and energy, according to H. Seng's Modern Science, 'are two opposites, a duality which in a wider sense than before we now call energy' [1939, p. 139] ---

"The fact that mass and energy are equivalent does not mean that they are identical. The very use of different mathematical symbols for mass and energy indicates that these two physical quantities are not identical. We can appreciate the difference between mass and energy by realizing that they are both physical quantities, and that every physical quantity is a quantity of something, or of some physical quality.

"Mass is a quantity of inertia. Any unit of mass is a certain amount of the quality of inertia. Thanks to Newton, this

much is generally understood. But energy, though admittedly a quantity, is not generally recognized to be a quantity of another quality — a physical quality dialectically opposed to inertia. Theoretical physics leaves unanswered the crucial question: what is energy?

"If a somewhat lengthy quotation may be allowed from the second edition of the authors' Outlook of Science, this answer runs as follows:

" 'Energy is presented in physics as a non-material 'something' whose endless transformations underlie all physical processes; a non-material entity whose association with inert matter is responsible for physical change. Dialectic materialism lifts us above this creating concept of inert matter and non-material energy. Modern materialists seek no cause external to matter in accounting for the motion of matter.

p. 127 Matter is self-motivated. Matter includes not only the quality of matter but also an opposite quality, measurements of which define quantities of energy.

Let us repeat at this point: a physical quality is a mode of existence, or a mode of behaviour of matter; that is, a tendency, or a state, or a form, or a process of the material universe. A physical measurement defines a ---- quantity or quantum of some physical quality. Quantities are defined numerically by adopting a particular quantity as a standard unit of measurement. The question is: what quality do we measure when we define energy numerically? Energy is admittedly a quantity. But a quantity of what? "Measurements defining energy numerically must be measurements of some universal quality. Since energy is an expression of actual or potential change,

this universal quality must be a change-producing quality, opposite in character to the quality of inertia. To this universal quality opposed to inertia, this universal tendency to physical change, we may apply the term motivity, whose definition any definition is 'moving or impelling power'.

"Quantity of motivity is energy. Energy is not an entity distinct from matter. Energy is the quantitative aspect of matter's general and inherent tendency to be active. The term energy was indeed coined by Thomas Young from the Greek word, ενεργος, meaning 'active'.

"Motivity and inertia are two general modes of existence of matter. These two universal physical qualities interpenetrate one another to form a dialectic unity of opposites. When we

measure motivity we define energy numerically. When we measure inertia we ~~mean~~ define mass numerically. The dialectic unity of motivity and inertia is expressed in the numerical equivalence of energy and mass, in accordance with Einstein's equation:

$$E = mc^2$$

where E represents energy, m is mass, and c is a constant (the velocity of light in vacuo).

"This equation may be written

$$\frac{E}{m} = c^2$$

p. 128. from which it is evident that the ratio of energy (quantity of motivity) to mass (quantity of inertia) has a constant value, c being a numerical constant (3×10^{10}).

"The numerical constant c , which is the ratio of the electro-magnetic unit of charge to the electrostatic unit of charge, is the velocity of light in vacuo. Evidently the

constancy of light's velocity is a quantitative expression of the dialectic relationship between motivity and inertia.

"Energy, then, is the quantitative aspect of matter's motivity, just as mass is the quantitative aspect of matter's inertia. And motivity and inertia are two fundamental physical qualities - two dialectically opposed modes of behaviour of matter.

"Together, motivity and inertia constitute a dialectic unity. There is no inertia without motivity; no motivity without inertia. In other words - quantitatively speaking - there is no mass without energy; no energy without mass.

"The ratio of energy to mass is also maintained constant when material particles are annihilated in the creation of radiating electromagnetic fields. This so-called annihilation of matter is actually a

transformation of matter from one fundamental state to another - from the corporeal state to the incorporeal state. In this transformation of matter from one state to another energy concentrated as the mass of particles becomes the comparatively diffuse energy quanta of electromagnetic fields.

"In the reverse process, when electromagnetic fields are annihilated in the creation of particles (an electron and a positron) the energy of the fields becomes concentrated as the mass of the newly formed particles. ----

p. 129

Theoretical physics deals with four fundamental physical quantities - space, time, matter and energy. Physicists, however, fail to recognize that each of these is the quantitative aspect of a fundamental physical quality - a general mode of existence of matter.

p. 130

"Space is the quantitative aspect of

matter's extension. Time is the quantitative aspect of matter's motion. There is the quantitative aspect of matter's inertia. Energy is the quantitative aspect of matter's motivity. " - - -

p 116

"Mathematical representations of time are, of course, products of the human mind. The space-time continuum of relativity theory is a mental abstraction from a physical reality, namely the gravitational field. And numerical definitions of time are made by human beings. The numbers of the calendar for instance, are based in the first place upon human convention of a particular year as the year one, A.D.

"Objectively, however, physical time exists independently of human thought. For physical time is the quantitative aspect of motion. It is the motion of matter which we measure with clocks and call time."

--- "Contrary to the belief of more than one mathematician, the fundamental derivation is time from motion, not motion from time. Before we can treat translationary motion as a mathematical function of time with distance, we have to take quantities of a clock's motion as units of time."

To say that, because time is measured by motion, time is an aspect of motion, is to say \therefore that extension is an aspect of a yard stick, heat is an aspect of a thermometer, and voltage is an aspect of a voltmeter, & weight an aspect of a gram or pound. Duhem. Time is an abstraction from motion, & that is all it is, says he. But cf. Ames' findings to confute such idealism. Also cf. Martin Johnson's "Time Knowledge and the Relativists".
Faber, 1944.

PLATO TO RECENT TIMES

by L. E. Kochan

A HISTORY OF POLITICAL THOUGHT. Phyllis Doyle. (*Jonathan Cape*, 15s. net.)

DANTE THE PHILOSOPHER. Etienne Gilson. (*Sheed and Ward*, 15s. net.)

AQUINAS—SELECTED POLITICAL WRITINGS. Edited by A. P. D'Entrèves. (*Basil Blackwell*, 9s. 6d. net.)

WORLD REVOLUTION. Lionel Curtis. (*Basil Blackwell*, 9s. 6d. net.)

POLITICS AND THE PRESS 1780–1850. Arthur Aspinall. (*Home and Van Thal*, 42s. net.)

MISS DOYLE'S aim is, in her own words, "to show not the details of theories but the history of the growth and change of political thought". In this she succeeds admirably. It is no mean feat to compress into some three hundred pages the history, not only of political thought in general from Plato to T. H. Green, but also to say something of the conditions which produced the thought. The style is well adapted to this aim; it is lucid, concise and simple. The book has the additional merit of being impartial. It is difficult to tell whether this is a result of Miss Doyle's complete disillusionment with all political theories or is a testimony to that which is true in each of them.

In Miss Doyle's work, Dante is discussed in the chapter devoted to the secular reaction against the middle ages. This is very roughly the standpoint adopted by Professor Gilson. He presents with greater clarity the general thesis elaborated by Bruno Nardi in particular. Dante, from this point of view, was not a true follower of St. Thomas Aquinas, but to some extent broke up the synthesis achieved by the later schoolmen. Through his advocacy of a universal monarch who would ensure the recognition of law, he was compelled to attribute to the Pope a sphere removed from the secular one of politics. In other words, man had two ends—the Earthly and the Celestial Paradise, corresponding respectively to the natural and supernatural sides of his nature. Both, in their own sphere, were justified. "Man needed," wrote Dante, "a twofold directive power, according to his twofold end—to wit, the Supreme Pontiff, to lead the human race, in accordance with the things revealed to eternal life; and the Emperor, to direct the human race to temporal felicity, in accordance with the teachings of philosophy." In this way Dante sought to reconcile the claims of the Roman Empire, in its modern form, with the Papacy, likewise claiming to be a universal authority of divine origin.

This is the theme worked out by Professor Gilson with a wealth of learning and authority, and including many references to the work of previous interpreters of

Dante. This, it must be confessed, does not make for easy reading, especially as the work is restricted to discussing solely Dante's thought. There is barely any mention of Dante the poet, but all who appreciate the latter will find their enjoyment richly enhanced by acquaintance with his other works.

The contrast established by Gilson between Dante and Aquinas is very perceptible in the selection of the latter's works edited and introduced by Professor D'Entrèves. Although Dante's position may be ambiguous and open to doubt, that of Aquinas is crystal clear. He does not conceive of any relation between two different societies—Church and State—but only of a single society in which different functions prevail. In so far as it is possible to distinguish amongst them, the spiritual and the temporal spheres are not independent but the latter is unconditionally subordinated to the former. In such a system, as Professor D'Entrèves points out, there is no room for religious freedom or for the pursuit of truth according to one's conscience. There was a time when the medieval church, in its suppression of freedom, was the counterpart of the modern totalitarian state.

World Revolution is divided into three parts. In the first part Mr. Curtis borrows an analogy from the American Revolution. He suggests that in present-day Europe as in eighteenth-century America the fear of war can only be averted if the various sovereign states voluntarily transfer their functions to a super-national body. In the second part he traces the movement for Western Union from the close of the Second World War; and in the third he proposes that a constitution should now be drafted for World Unity on the lines of that drafted for North America after the War of Independence.

But although Mr. Curtis sees that American unity was not finally achieved until some ten million dollars and a million lives had been expended in the Civil War, he expects that in Europe the process will be rather less drastic. The Union of the West will not only exercise a disintegrating effect on the iron curtain "which will sooner or later rust away" but the satellite states and eventually Russia herself will be inevitably forced to join such a Union. It sounds a little fanciful.

In his study of the relations between the Press and Politics from 1780–1850, Professor Aspinall has chosen a fascinating subject for his latest research into modern English

Poetry

H. M., Connecticut, is "just starting to try to understand a few books of poetry, and I do hope you can help me."

I once heard Osbert Sitwell tell an audience of working people one Sunday afternoon that he was about to read some poems by his sister that on publication none of the critics could understand. He added without emphasis: "You will have no difficulty in understanding them." Then he read them. The point is that we did. A good way to discover poetry is to listen to it.

The reason, I think, why Elizabeth Drew's "Discovering Poetry" (Norton) has so firmly held its place for so long is that it impels those who read it to read poems, and in the process perhaps to take a chance on some they thought, in advance, would be unintelligible. In "Understanding Poetry" (Holt), you have an anthology for college students edited by Robert Penn Warren with Cleanth Brooks, both poets. Nobody can lead you all the way up Parnassus, but a poet can steer you in its general direction.

Dominica Preferred

Painting for Amateurs

J. G. B., Texas, asks for books to give a middle-aged woman who has recently taken up painting as a beginner.

I am taking it for granted that she has taken it up because she has just found out it is possible to dip a brush in paint and create something. It is a marvelous experience, a thrill all the more satisfactory if you missed it in childhood, when with the gift of a box of colored crayons you could create your own cosmos.

So I am suggesting books that fall in with this delightful frame of mind: Alger's "Get in There and Paint" (Crowell), for instance, which is a happy book to read even if you don't intend to paint, and a stimulating one if you do. Zaidenberg's "Anyone Can Paint!" is a Crown publication; his "Anyone Can Draw!" coming from Garden City and also the World Publishing Company; "Painting for Enjoyment," by Blanch and Lee (Tudor), is another.

These titles are taken from one group in a list on "Painting: Amateur and Professional," which will be sent on the usual terms.

Building With Brick

W. K. C. Virginia, wants books that tell how to build a brick house, including plumbing and electrical fittings.

"Brick Structure: How to Build Them," by Ralph P. Stoddard (McGraw), and "A Handbook of Brick Masonry Construction," by John Mulligan (McGraw), for the first part of the commission. For the other, how about "Plumbing Installation and Repair," by Harold Phillips Manly (Drake); "Electrical Wiring Specifications," by Earle Whitehorne (McGraw), and S. E. Dibble's "Plumbers' Handbook" (McGraw)? That should build up a working library.

The Contemporary Hero

THE HERO WITH A THOUSAND FACES.

By Joseph Campbell. . . .
New York: Pantheon Books (Bollingen Series XVII). . . . \$4.

744/49

Reviewed by
BABETTE DEUTSCH

AT FIRST glance this amply illustrated volume would appear to be a kind of Bulfinch's mythology for adults. Actually, it is closer to Miss Botkin's study of archetypal patterns and is in the nature of a guide out of the dark wood of the contemporary world. It surveys various religions and much folklore, presents accounts of the framing of the universe and the history of the soul as given by priests, philosophers and poets, by naive storytellers and by sages endowed with the most exalted insight. The parallels, as any one even slightly acquainted with comparative religion and the findings of anthropology well knows, are remarkable. Whether his face is that of Buddha or Aeneas or of the prince who prefigured Brer Rabbit in his encounter with the tar-baby, the hero undergoes the same dark lonely journey, from which he returns with refreshed and vivifying power. The road he travels may be towards death or enlightenment; he may wrest truth from the enemy or sacrifice himself to himself, in atonement with God, but the cycle is the same: out of the Unknowable comes the known, which sinks back into the darkness to learn wisdom. Nor is there any end to the process, for, as Blake said: "Eternity is in love with the productions of time."

It is impossible, in a brief note such as this, to touch upon the wealth of material that Mr. Campbell has assembled here, to discuss the suggestive comment he makes

upon offered interpretations of it, or to point out some of his less acceptable remarks. He himself steers a difficult course, and though one is grateful for his skillful digests of many learned or obscure volumes, one could wish that he had sometimes been more precise. Further, his attitude undergoes a curious shift. The major part of the book is written in a tone of respect for the myths as so many vehicles of a profound truth, and apparently with an essentially religious optimism. At the close the author reviews the interpretations of Frazer, Durkheim, Jung, Coomaraswamy and others, without acknowledging allegiance to any one. He recognizes, indeed, that our immediate problem "is precisely opposite to that of men in the comparatively stable periods of those great co-ordinating mythologies which are now known as lies." He sees the task of the contemporary hero as radically different from that of our ancestors. "Not the animal world, not the plant world, not the miracle of the spheres, but man himself is now the crucial mystery. Man is that alien presence with whom the forces of egoism must come to terms, through whom the ego is to be crucified and resurrected, and in whose image society is to be reformed." Moreover, "it is not society that is to guide and save the creative hero, but precisely the reverse. And so every one of us shares the supreme ordeal—carries the cross of the Redeemer—not in the bright moments of His tribe's great victories, but in the silences of His personal despair." Here is an idea to ponder and revolve. Neither Mr. Campbell's occasional carelessness, nor the ambivalence of his attitude, can appreciably lessen the value of this compendium and of the stimulus it should give to the imaginative mind.

Miss Deutsch is a translator, a poet and a critic.

1
"Invitation from 2d. (Dmism) ed of
Peake & Sams" by Hans Pallas,
Knox, 1949.

p. 313. The above considerations (re function &
character of suffering) also have some
bearing on a point that has often worried
European students of Eastern doctrines,
who fail to understand how desire,
whether admitted to play the leading part
in the Round of Existence ascribed to
it by Buddhism or not, can ever
come to be ~~disengaged~~ extinguished in a
being, since it is evident that
it cannot be restrained by sheer will.
powers such as can only stop short at
dealing with the action prompted by
this or that desire, either by way of
impulsion or repression, whereas the
desire itself will have arisen, in the
p. 314 first place, out of the substratum of
the being's unconscious where the

will is inoperative; this quite apart from the fact that the nature of Will itself is too closely related to that of Desire pure and simple to provide an entirely adequate instrument for its control. For the average Western mind, with its habit of concentrating all its attention on problems of moral casuistry — that is to say, on ~~practical~~ questions concerning the right or wrong use of will-power in respect of actions — the Buddha's teaching on the subject of desire and its cessation is apt to prove extremely puzzling.

Yet this side of the doctrine is not so abstract as to defy at least a theoretical grasp of the principles underlying it. What is usually missed in the argument is the fact that, just as in the case of suffering, unsatisfied desire, though in one sense an evil in that it interposes a distraction between the being

and the realization of unity, is also just (and therefore a good) in so far as it genuinely registers a lack of something — the pertinent question is a lack of what? In fact all our separate desires are proportioned exactly to the measure of our privation of, the One Essential, and if we treat different things as successively desirable or the reverse, this habit arises from a failure to understand that nothing whatever ~~desirable~~ can be called desirable excepting only the Desirable; whence it is easy to see that the extinction of all desire and its fulfilment hang together, in exactly the same sense ~~that~~ as death to self (the 'self-denial' of the Gospels) and birth to the Self spell one and the same thing. Our alternate loves and hates, from the most trivial to the most noble or ignoble, are, one and all, an unconscious tribute paid by Ignorance

at the feet of Knowledge, so that, in
that sense, they once again are as
much an expression of the Divine Mercy
(because their attendant suffering is the
factor that continually impels a being to
seek a way of liberation) as they are an
expression of the Divine Rigour through
the privation registered by their very
presence, which constitutes its own
automatically operative sanction. - - -

p. 351

" The aim of ritual - and ritual
must be regarded as a synthesis of all
the acts, acting as the handmaids of
Doctrine and collaborating towards one
end - is to prepare people for meta-
physical realization, to open them on to
piere the veil of the finite, and to
seek Deliverance in Knowledge - that
is, in identification with the Supreme
and Infinite Reality. The latter is
devoid of every determination whatsoever;

even unity or goodness; that is why the best misleading title that the human mind is capable of inventing for It is the Void Itself. No symbol can stand for It only vacuity. The Jewish Holy of Holies, containing nothing except an empty space, must be related as a triangle of art. Apart from this special instance, all art must occupy itself with forms; these are its principal concerns. Once it has helped to pilot the mind up to the frontier between Form and the next stage, the world of Non-form, its task is over. He who penetrates to the beyond has no more use for art.

"But within the formal Universe its value is enormous; indeed it can be called indispensable, as being one of the most potent and flexible means of expressing metaphysical truth in terms that are readily intelligible to the human mind. To

attain to Wisdom, mere wisdom is not sufficient, there must also be Method; that is why, under the emblem of the bell and the Doige or sacred scepter, which every Lama handles, these two, Method and Wisdom, are represented as an eternally inseparable pair and are said to be "married". So we, dwellers under the veil of Form, make use of ritual or art, a part of Method; since it is a most useful instrument for Form to use in the attempt to pierce a loophole and look out towards Non-form, the next veil curtaining us off from the Supreme Reality. This veil too must be penetrated in its turn; but that demands the use of quite other means.

"Such is the theory underlying the sacred art of all the Traditions, intellectual rather than aesthetic. Ritual contrary to the aspirations of some

Western world, is not thought of as
 being efficacious in its own right —
 such a notion is included in the catalogue
 of obstacles to Enlightenment by the
 Knuddeh — but it remains strictly
 a means of exercising the mind and
 sharpening the perceptions, of providing
 for each of the senses its appropriate
 'supports', and as a help to canalizing
 attention towards the joint desired.
 In short, every possible artifice should
 be called into play in order to facil-
 itate and nourish the acquisition of the
 one essential faculty of direct, undistracted
 intellectual intuition of Truth, to which
 alone properly belongs the name of
 Knowledge — with which discursive
 or rational knowledge must not be
 confounded, for that is merely one of
 several earlier powers for clearing the
 ground of in preparation for Knowledge.

"Whether painting is chosen, or the
carving of images, or the written word, or gesture,
or the science of sound - called by the Indians
Mantra - or the public mystery plays, or
even the more extraordinary dramas perform-
ed by initiates into the Tantra on the
stage of their own minds, with themselves
as the sole audience, when actors and
schemes, who are identical with the divini-
ties usually portrayed in the temple, are
evoked, and scenic effects as unlimited
as the power of imagination - whether
any of these methods be preferred separ-
ately or in the whole gamut of the arts
be called into play at once, the end is
the same - namely, the attainment of
metaphysical knowledge. To one man
one method is profitable, to his neighbor,
a second, according to their respective
mentalities. That which harmonizes
with metaphysical truths and leads

materially toward it is good art, that which is rightly called 'artistic betrayal' itself by its lack of meaning and therefore by its defectiveness as a means; the utilitarian purpose and the symbolical significance of a work must go hand-in-hand, otherwise it will contain contradictory implications, which, if followed out to the end, will logically lead to chaos.

The artist may therefore regard himself as an inventor of glosses upon the Doctrine, a mediator between its pure spirit and the intelligence of dwellers within the world of sense. He is an alchemist who, after having been vouchsafed a vision of the truth through direct intuition, transmutates it, insulating its power in a symbolical envelop, so that eyes that cannot yet face its naked intensity may gradually become fortified through constant contemplation of the symbol, even to

losing the sight of the thing symbol-
ized.

Because I have gone into the
doctrinal connections of the arts in such
detail, it must not be imagined that
beauty is not a major concern of the T. artist
artist, as it has been elsewhere; but he
does not conceive it independently nor
regard it as providing a self-sufficient
motive for his work, whereas the
moderns have tended to separate beauty from
meaning and purpose, forgetting that ars
sine scientia nihil. The idea that I am
trying to bring out is the conscious attitude
of the traditional artist to his own calling.
Out of the various elements that go to
make up a work of art, those which we
usually choose to emphasize are just the
ones that the T. artist hardly thinks
about; while we, on our side, are
equally unconscious of those inter-

physical implications which they delight in stressing. In the Middle Ages it would have been different, and the two points of view would have approached each other; but since the fifteenth century the Hellenistic influence upon our thought has ~~been~~ asserted itself in an over-conscious emphasis laid on the pursuit of the beautiful. For us this has come to constitute an end in itself, an abstraction; the Tibetan still thinks of his art as one of the several servants of Knowledge.

"I have been criticizing the ^{views} of ~~learned~~ aestheticism; if we now ~~turn~~ turn to those who stand at the opposite pole, the novelists and painters, who call in question the need for any art at all and who scoff at ritual ends in general, we will find that they display a singular inconsistency in the ways in which they give effect to their abhorrence. While they

are 'mingling' against the 'mummery',
'idolatry', or 'luxury' of this or that rite,
they nearly always will be found to
tolerate unconsciously practices that do not
differ in principle from those which
they have seen fit to condemn. A
preacher, while denouncing the use of
paintings or statues, will admit
representations no less pictorial in prin-
ciple when presented through the channel
of literature. In the Bible or in his own
oratory, he will overload God and the
saints with epithets, including those very
attributes which move him to indignation
when they appear in pictures or images.
The throne of God, the angels' wings, or
the golden harps of the Blessed Souls
are hallowed, so it seems, when looked
upon with the physical eye; but if
received through the ear and only
viewed through the imagination's eye,

>

they are edifying! The fury of the ad-
versary tends to rage most hotly against
visual supports, while music and words are
accepted more easily. Others again denounce
music, but allow themselves full license
to introduce the most anthropomorphic terms
into their ranting oratory. ~~So they continue
change compromises.~~ ----

"Wherever the line is drawn, it is
arbitrary, governed simply by the personal
habits or preferences of the censor, who takes
554 it upon himself to deprive his neighbors of
helpful notes and symbols that he has
not troubled to understand himself or that
call upon senses in which he himself is
deficient; yet he tolerates the use of those
aids which are his own personal favorites,
as when Luther, who happened to be fond of
music, overruled the objections of the
more dour of the Protestant Reformers,
saying that he could not see why the

Said should be allowed to keep all the good times. It is for this arbitrariness that Puritanism, which has afflicted most religious movements to some extent, to the detriment of their full deploying of their intellectual and artistic resources, merits the name of heresy, in its etymological meaning of 'choice' - that is of capricious individual choice that will not conform to any general principle.

"To the claim: "I do not need eye or ear to help me in approaching the throne of God. What is the good of all this ritual and art? Worship may not be same in spirit and in truth" the same might make some such rejoinder: "Ritual is not an end in itself, nor efficacious in its own power, but it is a means adapted to the condition of men's minds;

its divinity corresponds to their divinity.
 Anything can become a symbol of your
 high aim: things seen or heard or
 read or touched, your very breath. We
 would enlist all kinds of activity into
 our service, turning everything into a
 mirror of divine purpose, making the
~~whole~~ world into one all-embracing
 Bible in which works of art, no less
 than natural objects, have their part.
 In the practice of this doctrine you will
 come to perceive the great liberating
 truth that distinctions are only an
 illusion, that there is neither This nor That,
 neither I nor Other, neither Mine nor His.
 You will dispense with ritual aids on the
 day when you have achieved that which is
 the end of all ritual. He who has reaped
 the harvest need no longer water the field. He
 who enjoys the Beatific Vision needs no longer
 to view the Godhead through the veiling

symbols of art, nor is eloquence required
for its praise. But to argue now
as if you were ~~already~~ in heaven already
and freed from form, is mere conceit.
To advise others not to regard themselves as
utter presumption. As to the adulation of
which you are so afraid, first let us
clear our minds upon what constituted
its essential defect. The lama you
and Cooke say. "Surely it is rendering
divine honours to a creature?" replies
his friend. "You have spoken well"
answers the Lama, "that is the test
No symbol, so long as it is recognised to
be but a symbol, can ever offend.
That is how all images, and even the divi-
ties whom they represent, are meant
to be understood among us, as well as
among the Hindus. Even the Bud-
dhas of the Five Directions are mani-
festations in form of the five

kinds of words; but they themselves - - -

Silence is to pass the frontier of all distinctions, even those of unity and multiplicity. That, I repeat, is the end of ritual. - - -

"To one way of thinking you should reach for times of 'solitary nearness',"

continued the lama "for you sail perilously close to the void in the language you employ about the Infinite Principle of All, according to its feelings and sympathies, even displeasure. Such attitudes seem to belittle It; we, for our part, have no single adjective save 'Void' only. For every determination, even Unity or Goodness, is equivalent to a negation of Its Infinite character; therefore Void of every determination, being the denial of a negative, implies a Positive and is the most apt phrase, - I should have said the best next that we can invent for referring to Its Uniqueness. It is our turn to question

your wisdom in the employment of
symbolism based on predominantly
human attributes; but we will not do
so, for we recognise that, like our
own symbols, they too are intended to be
used only as supports. Your greatest
thinkers have tended to take a very sim-
ilar view to our own. I need only
remind you of a quotation from one of
your Christian Fathers, St. John of
Damascus. 'It is impossible to say
356 what God is in Himself, and it is more
great to speak of Him by excluding
everything. Indeed He is nothing of
that which is --- above Being itself.'

p. 137. "... The Cause of Suffering is Ignorance."
"Ignorance of what? Ignorance of the
real nature of things, a mistaken notion of
ourselves and our relation to other beings."

It is more than an absence of correct belief; it is something entrenched in our nature that must be eliminated and replaced with knowledge. Mere study is of no avail; there must be realization, bringing about a radical and inevitable change in the being. It is not a question of Faith in certain propositions.

"Understanding both the illness and its cause, the doctor examines his patient. The illness is not movable. This, incidentally, disposes of the rather silly assumption that Buddhism is ~~not~~ 'pessimistic', as if such words as 'optimism' and 'pessimism' have any investigation meaning in an investigation of the Truth. As René Guénon has said: 'Truth does not need to be comforting, if some have found it so, so much the better for them.' Nevertheless, though there are good grounds for hope, the treatment is not easy and must be carried out by the patient himself, who is apt

to be his own worst enemy.

"Now it only remains to find the remedy; that is to say the Fourth Truth, the Way leading to a Suppression of Suffering. The Buddha tells us what it is. If Ignorance is the cause of suffering, then the opposite, Awareness, is the remedy. Ignorance cannot live in the same heart as real Knowledge. Recognize the latter and Ignorance will have been removed at the root. Without Ignorance ignorant desires no longer can arise, nor the Action caused by them. When desire activity is stopped, the wheel is deprived of its motive power and stops turning. Action is no longer needed when the harmony of Knowledge has been attained. In real Knowledge there can be no action, because there is nothing to change or improve. Change and improvement go hand in hand. Once En-

Enlightenment has been attained, the wheel of Change comes to rest in Eternity, in which there is no action and no result or death. Active breeds action indefinitely. Enlightenment breeds enlightenment eternally.

" Let us now return to the picture and look at the little circle in the middle of the Round. It contains three animals;

"A pig typifying Ignorance

A cock typifying Pride-Attachment (I define this as I do above, as is often done, is to miss the meaning completely.)

A snake typifying Anger.

" These three, commonly spoken of as the Three Poisons, are the base soils to which all others can be reduced. In reality Ignorance is the only fundamental vice, for neither of the other two could exist without it. It always accompanies their every manifestation, and their chief result

is a renewal of Ignorance. The immense stress laid on the duty of combatting Ignorance distinguishes Hindus and Buddhists from Christians. Not that this theory does not also hold good for Christianity; but in practice there has been a great difference of emphasis. Charity, the central Christian virtue, is regarded by the Indian tradition as the natural consequence of knowledge. There are comparatively few overt allusions to knowledge in the Gospels, though the implications are there all the same.

p. 139

"Ignorance is much more than mere lack of information on this or that subject. It includes every kind of sin against the Light, not only false belief, but unawareness, loose thinking, woolly-mindedness, obscurantism, and above all, indifference to knowledge, neglect of the duty of trying to be truthful and intelligent; a life

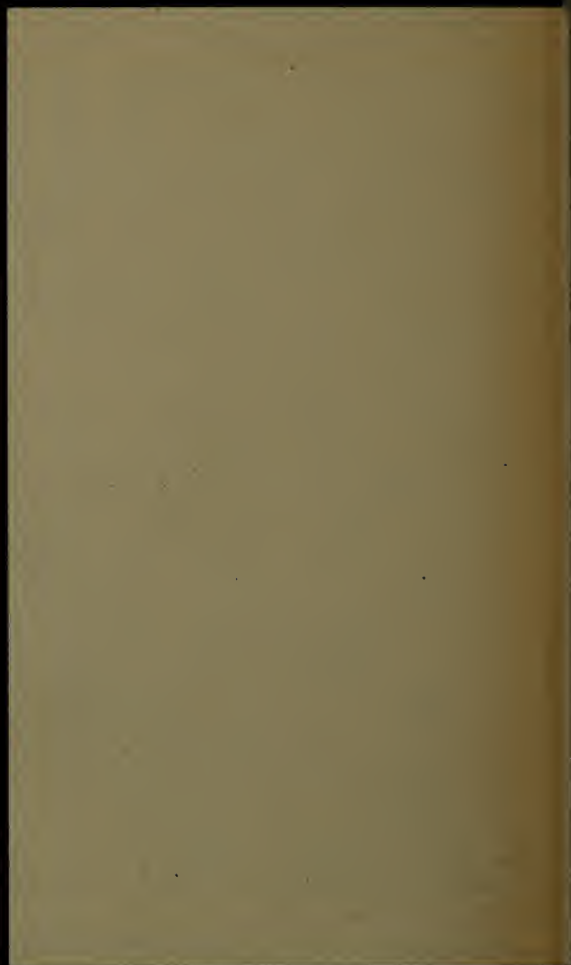
✓
 $\frac{313-14}{220}$ 320, 322, 323,
 $\frac{367-104}{117}$ 393, 394

216

$\frac{140-141-2}{156.}$ 148. 144 151, 153

P200

Peters & Sam
 new ad.



organized in such a manner as to produce
 constant distractions, dishonest stippling
 of doubts, doubt as to the necessity of
 using knowledge at all, neglect of
 opportunities of listening to those
 who have a doctrine ~~of truth~~ to
 teach — all these things fall
 within the scope of Ignorance. The
 pursuit of truth must not be left to
 chance. No number of charitable ac-
 tions can be a substitute for that
 primary need. So-called altruistic
 actions, if uninformed, are not quite
 what they purport to be. In so far
 as they are founded on false premises,
 they remain ignorant actions and
 bring forth some of the fruits of ignor-
 ance.

Re Buddhism & the use of death:
Quote from H. Silliman "Problems of Mysticism
and its Symbolism", New York Moffat,
Yard & Co 1917 p. 274

Among psychopathologists long especially
has of late strongly insisted upon the dangerous
role of indolence. According to him the
illido possesses a monstrous laziness which
is unwilling to let go of any digit of the
past, but would prefer to retain it
forever. Laziness is actually a passion,
as Dr Rochefort brilliantly remarks:
'Of all the passions the best understood
by us is laziness; it is the most defeat-
-able and the most malignant of them
all, although its outbreaks are imperceptible.'
It is the perilous passion affecting the
primitive man more than all others, which
appears behind the mysterious mask of
the inert symbols, from which the
fear of inert has driven us away, and

which above all is to be recognized under
the guise of the "dreaded mother". ... She
is the mother of infinite evils, not the
least of them being the neurotic tendencies.
--- (Jung, Psychology of the Unconscious).

Again from Silberman p. 339
a quote from Armin Herten Myst. I. p. 9
"It is a fundamental principle of love
that those become the real essence of
the beloved (God) in that those give
up their individuality and disappearant
in him. Blessedness is the abiding
place of the Divine and holy joy."

Silberman pp 373-4 "In the group of
symbols are contained more or less clearly
the already mentioned elementary types as
they are common to all men; they strike the
same chords in all men. Symbolism is thus

the most universal language that can be
conceived. It is also the only language that
is adapted to the various degrees of activity
as well as to the different levels of the
inter-determination of living experience
without requiring therefore a different means
of expression; for what it contains and
works with are the elementary types them-
selves [or symbols which are as adequate as
possible to them] which as we have seen,
represent a permanent element in the stream
of change. This series of symbols is quite
as useful to the neophyte as to the one
who is near to perfection; every one will
find in the symbols something that
touches him closely; and what must be
particularly emphasized is that the in-
dividual, at every spiritual advance that
he makes, will always find something
new in the symbols already familiar to
him, and therefore something to him.

p. 387. " There are, however, others than the religiously inspired natures, who are preeminently endowed to produce suggestive symbol groups with analogic value: the artists. -- Being but in a work of art appears to me essentially related both to introversion and to the unconscious." --

p. 415 " To each person symbols represent his own truth. To everyone they speak a different language. No one explains them. Every one seeks his ideal chiefly in the unknown. It matters not so much what ideal he seeks, but only that he does seek one. Effort itself, not the object of effort, forms the basis of development. No seeker begins his journey with full knowledge of the goal."

Thinking

W. W. K., Westfield, Mass., thinks that with so many books on how to do various things there ought to be some on the art of thinking, and asks for a choice among several.

The one whose title jumps to the mind of many has just that name: "The Art of Thinking" by Ernest Dimnet (Simon & Schuster), the urbane, encouraging work that some years ago coaxed brains into activity and showed them some steps in the direction of getting somewhere. It can do this yet—being still in print and in favor—if one realizes that setting-up exercises for the brain or body won't set you up unless you do them yourself—and keep on doing them. I have been grateful also to Graham Wallas's "Art of Thought" (British Book Centre), which came my way about the same time. Several more have appeared since then: "How to Think Straight" by Robert Thouless (Simon & Schuster); "Think for Yourself" by R. P. Crawford (McGraw); "The Art of Straight Thinking" by Edwin Leavitt Clarke (Appleton), and "Thinking Straight: A Guide for Readers and Writers" by M. C. Beardsley (Prentice-Hall). Generally popular as this form of exercise is, thinking may, and frequently does, become exhilarating in the course of practice.

other.

Logarithms

I couldn't tell D. A. F., Brooklyn, what one book would explain logarithms to him so he could understand them, but I could ask Scripta Mathematica, Yeshiva University, New York, whose familiarity with mathematics I regard with superstitious awe, and they told me the book was "Exponentials Made Easy" by M. E. J. Cherry de Bray, published by Macmillan in 1928. To console me for its being out of print (though probably in large libraries), they sent Professor Karapatoff's pamphlet "Aga and Math, or, How Logarithms could have been discovered although they were not," and if you want to find a mathematician having fun, real fun, better get in touch with them about a copy. They also send news, which I pass on to mathematicians in the audience, that they have just published Professor Stark's translation of Steiner's famous classic, "Geometrical Constructions With a Ruler."

Poe to the Life

Acton as dissected in one of these essays. Acton was a friend of Gladstone, an historian whose integrity to his discipline raised him to the head of his profession, and a loyal Catholic. His life work was a History of Liberty that he never finished, but he left a definition of liberty that might well give us pause on the road we are travelling. "By liberty," Acton wrote, "I mean the assurance that every man shall be protected in doing what he believes his duty against the influence of authority and majorities, custom and opinion." An extreme view, perhaps. But as indicated above this is a book about courageous and independent thinkers.

envelope.

St. Francis of Assisi

R. B., LaFayette, Ala., wants books containing the writings of St. Francis of Assisi or quotations from them.

"The Little Flowers of St. Francis" (Everyman's Library, Dutton) has the "Mirror of Perfection" bound with it, as well as Bonaventura's "Life of St. Francis"; in the World's Classics (Oxford University Press) it is bound with the "Life of Brother Giles"; it is one of the Temple Classics (Dutton) and is also published by the Peter Pauper Press. The "Little Flowers" tell so much of the daily life and inner selves of the saint and his companions, and tell it so simply, that they have been constantly retold in books for little children. Latest of these is a series of four little volumes, "Stories about St. Francis retold by Eusebius Arundel from the 'Little Flowers'" (St. Anthony Guild Press, Paterson, N. J.); its third volume, "Marvelous Happenings," has that perennial favorite, Brother Juniper. This correspondent has Sabatier's biography and Theodore Maynard's "Richest of the Poor" (Doubleday); I am glad to say there is a new edition of Chesterton's "St. Francis of Assisi" (Doubleday).

Speaking in Public

THE LIFE OF POETRY. By Muriel Rukeyser. 232 pp. New York: A. A. Wyn. \$3.

ELEGIES. By Muriel Rukeyser. 82 pp. New York: New Directions. \$5.

By HELEN WOLFERT

THE first of these volumes is a prose discourse on what it means to live with and without poetry. To Miss Rukeyser, author of "Orpheus," "The Green Wave" and other books, the American is a man with a Maginot Line around his heart. Wounded by a life of competition, once defined by Tennyson as "fratricide," he defends himself by barricading his emotions against the world and men.

The poet, in Miss Rukeyser's view, comes to man reporting outrage, advertising other possibilities of life, challenging him not to be content with a half-life behind a barricade. This is so contrary to the prevailing trend of our civilization that the American's response to it is clinical: he expresses his fear of poetry by being bored with it or contemptuous of it. The life of emotion—which to Miss Rukeyser is the life of poetry—exists in the American as in all men. But he regards it as an unreliable mechanism for coping with a competitive society. Hence poets have no function for him.

Miss Rukeyser's ideal is a civilization that unites man and man, and man and universe. She believes that, although our civilization tends to separate us, a sense of oneness with all things still survives. There it is: the original and natural civilization, born in all of us generation after generation, disowned now as if it were illegitimate. In supporting these ideas, she ranges widely in the realms of poetry and all literature.

THE theories advanced by Miss Rukeyser in "The Life of Poetry" may be observed in action in her volume of poetry, "Elegies." Gathered together in a single volume, the several poems of "Elegies" are seen actually to be parts of a whole. The title of the volume links it with death, yet the author is dealing with life. Her elegies are really loves: love of one person, of brotherhood, of peace, of America, of the world, and always of the phoenix of resurrection.

T. S. Eliot is enough Miss Rukeyser's senior to have appeared as a pattern to follow. As successful as she has been, the medium is to her a confining one. To wrap her substance in this style is to bury a robust human alive in a shroud that has shrunk in the wash. I look forward to a possible time when she shall be leading our poets with a method of her own, suited to her vision and to the need of the times, even if that be against its configuration.

Success as Catastrophe

The reprint of Tennessee Williams's "The Glass Menagerie" (New Directions, \$1.50) includes as introduction an article the playwright published in a newspaper at the time of the third anniversary of the Chicago opening of that immensely successful play. There he strikingly sums up the disgust which many honest, hard-working men and women must feel for the inordinate value placed by press and public upon mere success, as it is too commonly represented. The fact is, he says, that "the public Somebody you are when you 'have a name' is a fiction created with mirrors and that the only somebody worth being is the solitary and unseen you that existed from your first breath and which is the sum of your actions and so is constantly in a state of becoming under your own volition—and knowing these

29
things, you can even survive the catastrophe of Success.

"It is never altogether too late, unless you embrace the Bitch Goddess, as William James called her, with both arms and find in her smothering caresses what the homesick little boy in you always wanted, absolute protection and utter effortlessness. Security is a kind of death. . . . Then what is good? The obsessive interest in human affairs, plus a certain amount of compassion and moral conviction, that first made the experience of living something that must be translated into pigment or music or bodily movement or poetry or prose or anything that's dynamic and expressive—that's what's good for you if you're at all serious in your aims. William Saroyan wrote a great play on this theme, that purity of heart is the only success worth having. 'In the time of your life—live!' That time is short and it doesn't return again. It is slipping away as I write this and while you read it, and the monosyllable of the clock is Loss, loss, loss, unless you devote your heart to its opposition."

Poor Richard long ago summed this up more briefly when he said: "He that is secure is not safe"; but Mr. Williams adds something in his clear distinction between the blown-up figure of a successful person and the figure still life-size that remains behind it—unless the man himself believes his own publicity, and accepts the surface valuation, and loses himself in his own shadow.

Eleven of Mr. Williams

Math Can Be Child's Play

CHILDREN DISCOVER ARITHMETIC.

By Catherine Stern. 290 pp. New York: Harper & Bros. \$4.50.

By JOHN E. PFEIFFER

A LIST of things that terrify many otherwise rational people would certainly include mathematical symbols along with mice, spiders and black cats. A harmless equation lying quietly on a printed page is enough to repel readers who unflinchingly plow through the far more abstruse philosophical writings of a Maritain or a Koestler. Dr. Catherine Stern's book, "Children Discover Arithmetic," is among other things a powerful critique of the teaching methods that have created this symbol phobia.

The author, who is director of the Castle School in New York, presents an analogy to give parents and teachers an idea of the difficulties children are up against. Supposing you were told to learn the following list of new sounds in the following order: lul, laa, buy, bay, bee, lol, lee, pop, taa, boo. These strange syllables represent the numbers one to ten, as they seem to a child. Having memorized this sequence, you are then asked to learn that "pop" plus "lal" equals "taa," "bee" minus "laa" equals "buy," and ninety-eight other rules.

Of course, the words stand for spoken numbers only; before putting them down on paper, you have to learn an entire new set of written signs. Starting from scratch the way a child does, you might never grasp the full meaning of such fundamental notions as "buy-ness" (or three-ness), the thing that is common to any group of "buy" things whether they are potatoes or people. Yet this "barbarian" drilling in routine word-number matching is used today in most elementary schools.

Dr. Stern goes on to describe

her new approach, "Structural Arithmetic," which has been developed during the past twenty years. The method aims at teaching number-concepts before number-sounds and number-words. The simplest device used includes a counting board with ten vertical grooves of increasing length, and ten differently colored blocks, each of which just fits one of the grooves. Ruled lines on the grooves and blocks indicate that the various lengths consist of one to ten units and, after seeing the blocks being removed from their proper slots, the child is asked to put them back in place.

THIS simple game, which has been taught successfully to children under 3, gives an idea of "bigger" and "smaller" and also enables the child to correct his own errors. Furthermore, the satisfaction of achieving a neat fit is perhaps his first hint that arithmetic may fill an actual need in "practical" situations. Other ingenious games, usually including blocks and boards, are described for each subsequent step from the introduction of number-names to the teaching of long division and percentages.

The book demonstrates in considerable detail that young children "can discover in a short time the system of numbers which the human mind took centuries to develop." It should encourage other teachers to test and extend Dr. Stern's stimulating methods. The sooner this is done, the better, because the fear of mathematics is perhaps the chief obstacle between the average layman and an understanding of science.

Mr. Pfeiffer, a free-lance writer, was formerly science editor of *Newsweek*.

By HARVEY BREIT

WHEN I apologized to Carlo Levi for coming at an inopportune time (he had a train to make, he was packing his valises), he waved his hand. "All work will get done," he said. "Everything. I work in the dead-line of time."

By this he apparently means that deadlines are a condition of his life. They do not overwhelm him, and time cannot harass him. The author of "Christ Stopped at Eboli" autographed copies of his book (for his publisher), answered telephones, packed his valises, wrapped a painting that he shipped out by messenger, drank coffee, ate buttered toast and talked to me. The work did get done, and in Carlo Levi's own good tempo.

When I asked him if it wasn't confusing to be a writer, artist, doctor and political man all together, he smiled. "No," he said, "it is not confusing. One of my activities is on top at a given moment, but each activity is enriched by the others. There is no real difference. You can be a writer, painter, doctor and man of politics; nevertheless, it is always the same man who realizes his personality, his realities. There are, of course, formal mediumistic differences. But the

problem is to unify the infinitely various values of life."

Carlo Levi is a man in the modern temper, but he doesn't look modern. He makes you think of lawmakers in togas in the Roman Senate: he has the medium-size stature, the powerful thickness, the profound poise.

"To realize a new unity," Carlo Levi continued, "that is what the crisis is, what it is attempting to solve. The split in man, in his mind, in his spirit, this is evident in art before it is manifested in practical life. Whoever knew modern art before the war knew that the words would be—to the guns. Art is an exact mirror in advance. Already even in the allegro of impressionism there were the seeds of the crisis in

Cézanne. And in Picasso is the full bloom; the panorama, the whole repertory of the crisis.

"After Cézanne, everything was schizoid. The literature, the philosophy, the technics. This is the fundamental fact of the soul of man."

WHAT about Italian literature? It is part of the crisis, but has it vitality? Is there talent?

"Italian literature was torn before the period of fascism," Carlo Levi said. "It was divided into d'Annunzioism and anti-d'Annunzioism. Italo Svevo, whom Joyce rediscovered, was perhaps the best anti-d'Annunzioist writing around the time of the first World War. He reacted against the academic and the formalistic. During the Fascist regime, the d'Annunzio formalism provided a perfect escape for the Fascist authors who wrote a bad art of pseudo-heroic celebration. The separation from reality, from life, was intensified under fascism.

"After fascism, some of the older talented writers managed to survive, but they were not too important—men like Cecchi, who wrote 'America Amara'—('Bitter America'), and Bontempelli. Of the new groups, and there are many, there is one in Milan, headed by Elio Vittorini. They

are leftist, a combination of Hemingway violence and Gertrude Stein primitivism. In Turin there is Cesare Pavese, a poet and prose writer, who translated with brilliance Herman Melville's 'Moby Dick.' There is Cassola in Florence, Cancogni in Rome, and, of course, Moravia, Alvaro, Provene, some of whom are influenced by the Russians, by Joyce and by André Gide's moralism.

"There is a young man, Berdo—he was in an American war prison camp. He wrote a book, a good book. And Montale, who is an Italian Eliot—not an imitator, but on the same level. Saba is perhaps the best poet in Italy today. A very interesting

writer is the movie director, Soldati, author of a book 'America, First Love.' "

Carlo Levi thought a little, and puffed on a cigar. "There has been no great masterpiece in contemporary literature," he said, "but the events have broken up the old tradition. There has been a crisis, there has been a shock, there has been a reaction. I do not know what direction the literature will take, but I have confidence in it. There are many writers who have not published yet, but who have real talent. The resistance crystallized the break.

Academic literature has crumbled and the rebirth is assured."

What about America. Are his ideas about us corroborated by what he has seen, or canceled out?

"Actually my opinion was quite precise," he answered, "perhaps a little different from the orthodox opinions. I am not speaking of the political and social life, but of the possibilities in American life, of the spirit that has not yet been born, of the people who exist potentially. In this sense I think I had an accurate picture. And the man who most gave it to me, although all your literature gives it, is Faulkner. He is the most typical, the most important. He is a writer who shows best the underground life and what is pre-human in society.

IN America there is a contrast: at the same time it is highly organized and technically advanced, and it is a people without face yet, that is outside history. It is different in Europe where there is a continuous historical stream. Here there are two different powers, two extremes, and an energy derives from these opposites that makes possible some new form of life.

(Continued on Page 30)

Challenge

How shall we teach
A child to reach
Beyond himself and touch
The stars
We who have sloped so much?

How shall we tell
A child to dwell
With honor, live and die
For truth
We who have lived a lie?

How shall we say
To him "The way
Of life is through the gate
Of love"
We who have learned to hate?

How shall we dare
To teach him prayer
And turn him toward the way
Of faith,
We who no longer pray?

Willed R. Howard
in the Atlantic Monthly
1950 (autumn I think)

Quote from J. Donald Adams "Speaking of Books" in N.Y. Times Book Review for March 25, 1951, in which he quotes from Joseph Conrad's "Nigger of the 'Narcissus'" ~~introduction~~ preface.

----- "But our concern at the moment is not with the point at which the arts separate - sometimes a shadowy one - but with that where science, thought and art diverge. For though they share a common objective in their concern with truth, their paths soon separate. The thinker, in his preoccupation with ideas, the scientist with facts, make an appeal to us which is valid and important but which is also divorced from that of the artist. When Conrad says of the thinker and the scientist that 'They speak authoritatively to our common sense, to our intelligence, to our desire of peace or to our desire of unrest; not seldom to

our prejudices, sometimes to our fears,
often to our egotism - but always to
our credulity," and then remarks that
it is otherwise with the artist, I
think he draws too sharp a line.

"The artist, too, often makes these
same appeals, or most of them, but
he makes another - the one which Coma
very properly emphasizes - the one to
our less obvious capacities, 'to that
part of our nature which, because of
the worldly conditions of existence, is
necessarily kept out of sight within
the more sensitive and hard qualities -
like the vulnerable body within a
steel armor. His appeal is less loud,
more profound, but less distinct,
more stirring - and sooner forgotten.
Yet its effect endures forever." Then
comes the penetrating flash that really
makes clear the distinction Coma is

trying to make

the thinker and the scientist, he points out, are confronted by a condition from which the artist is exempt. As the generations pass, ideas are discarded, as when Copernicus ~~supplanted~~ supplanted Ptolemy, facts are questioned, theories are demolished and replaced by others. 'But the artist appeals to that part of our being which is not dependent on wisdom; to that in us which is a gift and not an acquisition - and, therefore, more permanently enduring. He speaks to our capacity for delight and wonder, to the sense of mystery surrounding our lives; to our sense of pity, and beauty, and pain; to the latent feeling of fellowship with all creation - to the subtle but invincible conviction of solidarity that binds together the lone-

lines of innumerable hearts, to the
solidarity in dreams, in joy, in
sorrow, in aspirations, in illusions,
in hope, in fear, which binds men
to each other, which binds together
all humanity - the dead to the
living and the living to the unborn

27

It is obviously not possible, or necessary, to include in common education even a small part of the current mass of facts and scientific principles. Nor is there any real need to master the "scientific method" of experiment and conclusion. Indeed Dr. Conant derides the idea that there is any one scientific method. But certainly the experienced scientist approaches a problem with a special point of view, and to acquire that point of view is the first and essential step toward understanding science.

Dr. Conant's definition of science will surprise the uninitiated: "Science is an interconnected series of concepts and conceptual schemes that have developed as a result of experimentation and observation and are fruitful of further experimentation and observations." This is far from the dogmatic certainty that is expected of science. Dr. Conant admits that it seems "to equate scientific activity with a form of madness." Yet science is not a quest for certainty. It is a speculative enterprise, successful only to the degree that it is continuous. And the important word in this definition is "fruitful."

This conception of science makes it dynamic. Science is an activity. It avoids philosophic dogma as to "reality." It permits contradictory theories to persist side by side, as in the concepts of light as wave motion and as particles, for instance. It distinguishes science from "accumulative knowledge." And, above all, it separates scientific inquiry from progress in the practical arts.

The conceptual scheme which is both the origin and the result of scientific activity commonly develops from broad speculative ideas. And imaginative speculation depends on intuition and inspiration. It "rarely if ever" comes from an examination of the facts and the careful use of logic. It is this point which has been overlooked by the exponents of the coldly calculating "scientific method." But the conversion of a speculative idea into a fruitful conceptual scheme (which others would call a theory) depends wholly on experiment and observation. It is the

experimental testing of ideas and deductions that is the major activity of science at work.

On this framework of the scientific point of view Dr. Conant then exhibits actual case histories, as he did in "On Understanding Science." Many of the cases are the same as were used in the previous book. They include the development of the concept of atmospheric pressure and of the vacuum, the basic concepts of electricity, the beginnings of chemistry in Lavoisier's concept of oxidation and combustion, and the long controversy in biology over spontaneous generation of life, which culminated in Pasteur. In each the role of speculation, of experiment, of accident, and of logic is carefully traced. These first ten chapters form a unique primer of scientific thought, not to be

*He has "Science & Common Sense"
July 11, 1951*

New Keys to James Joyce

THE SACRED RIVER: An Approach to James Joyce. By L. A. G. Strong. 161 pp. New York: Pellegrini and Cudahy. \$2.75.

Reviewed by
JAMES STERN

OF THE welter of words that have been published about James Joyce and his life's work, there has been no study more informative, more lucid and more intelligent than "The Sacred River." Although Mr. Strong appears not to have known Joyce personally, nevertheless as a judge of his production he is probably better qualified than any other writer who has so far attempted to plumb the depths and obscurities of "Ulysses" and "Finnegans Wake." Of the eight main reasons that Mr. Strong gives for adding to the mass already written about Joyce, three would seem to be of outstanding importance. First, he is himself an Irish poet and novelist who knew Dublin when and after Joyce knew it; second, he has always taken a technical interest in singing and in singers. As the biographer of John McCormack, with whom Joyce once competed in a concert, Strong believes that "no one can get the full sense of Joyce's phrasing who has not studied to sing a legato phrase." . . . Third, one of Mr. Strong's main interests for many years has been the theory and practice of several distinguished psychologists including, of course, Freud and Jung.

"The Sacred River" starts off with the suggestion, new to this writer, that Joyce's almost total blindness may well have been caused by his inability, during the early years in Paris, to afford a dentist. That Joyce's failing sight profoundly affected his life and work there can be no doubt. Al-

though always among the most auditive, most musical of literary artists, one wonders whether, had he possessed normal vision, he would in his later work have drawn down the curtain so fully on naturalism, on the contemporary world, have concentrated so completely, via the word, the breaking down of language and penetration of the dream, on one day and night in the Dublin he loved and left for good in 1904.

"The Sacred River" is more than an examination of the two revolutionary, multidimensional novels. It is also in two important respects a key to them. To show, for example, how saturated Joyce's mind was with all aspects of vocal music, Mr. Strong gives from "Ulysses" a selection of more than one hundred references to songs and singing, offering in all but the less obscure cases the key to the song or the singer. Secondly, with his lifelong interest in Shakespeare, Swift and Blake, the author has been able to demonstrate, by quoting paragraph after paragraph from "Finnegans Wake," how deeply Joyce was influenced by the work of these three writers and what he chose to take from each.

To those who have denounced "Ulysses" and "Finnegans Wake" as sacrilegious, their author as having seceded from the faith and blasphemed against it, Mr. Strong has answers that should silence those who still scorn the work of a man who dedicated his entire life to the truth as he saw it. "Finnegans Wake," says Mr. Strong, "could have been written only by a man whose whole attitude to life and to his art was religious."

James Stern, Irish-born critic, is publishing next week a new volume of short stories, "The Man Who Was Loved."

Upheavals in Man's Thought

THE BREAKING OF THE CIRCLE:
Studies in the Effects of the "New Science" Upon Seventeenth Century Poetry.

By Marjorie Hope Nicolson. 193 pp. Evanston, Illinois: Northwestern University Press. \$3.

Reviewed by
DONALD A. STAUFFER

FROM Greek times through the Renaissance, the circle or the sphere remained the sign of perfection—contained, compact and unchanging. Here was order and correspondence. The universe was a sphere; the earth a sphere; in the little world of man, man's head was—well, roughly, at least—a sphere. And since the circle was endless, God himself might be expressed in that image, or as a mystery whose circumference could not be reached and whose center was everywhere. Reality was stable and centered. Man lived steadily within his natural hieroglyphics and signatures, his parallels, harmonies, proportions and epitomes.

Then the circle broke. Galileo and Kepler and Gilbert and Harvey and Descartes and Newton, sometimes without knowing it or against their wills, disturbed the universe. The old world died, supplanted by new expanding worlds that were less personal because they were reached by telescopes and microscopes rather than by human philosophy and Christian theology. The world as soul was replaced by the world as machine, as the world-machine was to be replaced by the world as evolving process.

To this great change in basic conceptions, men responded with terror or doubt or exhilaration, depending upon their temperaments. The responses may be

most clearly and fully realized, as usual, in the poets. Marjorie Nicolson, who moves as easily in poetry as she does in science, here carries further her seemingly inexhaustible revelations of the connections persisting between science and poetry. She couples the natural philosophers with such poets as Donne, Herbert, Traherne, Milton, and such amphibia as Thomas Browne, Henry More or Kepler himself.

At the heart of the book is a penetrating chapter on Donne's two "Anniversaries," those disturbing, rugged and coruscating poems, so strangely undervalued. Miss Nicolson calls the first, the "Anatomie of the World," "a dirge upon the decay and death of man, of the world, of the universe," and rightly says of it: "There is no more sombre poem in the English language." The second, "Of the Progres of the Soule," "is a vision of the release of the soul from its prison." Together, like a double star, one dark, one bright, they constitute "one of the great religious poems of the seventeenth century," comparable in artistry to Milton's twin poems or "Lycidas" (as in sinewy thought and boldness they surpass him). Here scholarship and literary sensitivity at their best converge on a worthy subject and lead to established discoveries.

In tracing the profound fracture and fault in European thought, Miss Nicolson proves her case to the hilt, perhaps because this book was in large part delivered originally as a series of lectures, where rich variations in speculative poetry can be quoted lavishly and orally to demonstrate her themes: the little world of man made cun-

ningly, the circle of perfection, the death of a world, the breaking of the circle, and a final chapter on classical content with the contained world contrasted with romantic aspiration toward a boundless universe. She builds a persuasive case that High Romanticism would have burst forth a

century earlier than we find it if it had not been for the Gallic influence of the returned Stuart exiles and for the triple interlocking succession of the classical literary dictators: Dryden, Pope and Johnson.

When Miss Nicolson voyages on strange seas of thought, she does not go alone but takes us with her. The result makes more intellectual sense than a trip to the green hills of Africa, and is as exciting as a voyage to the moon.

Literary Criticism

A. M., New York, asks about recent books on literary criticism. 2/4/51

Could I have but one book of this sort this year—to keep for a good many years—I would grasp Edmund Wilson's "Classics and Commercials" (Farrar) and consume it, from time to time reading bits to somebody else—practically anybody else. For in collecting seventy of his critical articles published during the last decade he gives one who tried to keep track of its books not only a vivid sense of those he liked and those he did not, but of why he did. There is a power in straight thinking, vigorously expressed, that gives permanence to this "literary chronicle of the forties."

But other books I have read this year I would not want to lose; for instance, "The American Writer and the European Tradition" (Univ. of Minn. Press), essays by thirteen scholars edited by Margaret Denny and W. H. Gilman; these were delivered as lectures in four courses at the University of Rochester in 1948-'49 and consider from various angles what American writers brought from Europe as a heritage, what was done with it, and what influence American literature has had abroad. The lectures move chronologically, interest is bound to be cumulative as it nears our own time, and the spontaneity keeps up. In the series of Harvard Studies in Contemporary Literature in 1950 was another valuable collection, "Perspectives of Criticism," edited by Harry Levin and associates (Harvard). "The Heel of Elohim: Science and Values in Modern American Poetry" by Hyatt Howe Waggoner (Univ. of Okla.) examines the relation of science to religious values as the problem arises in six twentieth-century poets: E. A. Robinson, Robert Frost, Robinson Jeffers, T. S. Eliot, Archibald MacLeish and Hart Crane; there is a present

polgnancy in the problem it considers. "The Critic's Notebook," edited by Robert Wooster Stallman (Univ. of Minn.), "drawing from the whole body of British and American criticism, from 1920 to 1950," brings together and arranges for straight-ahead reading—or for reference—the "best critical thought of the basic critical issues"; one sees ideas taking shape—more than fifty of its authors contributed passages from their writings not elsewhere in book form—and criticism appears as a collective enterprise. "The Enchaféd Flood" by W. H. Auden (Random) consists of three critical essays on the Romantic movement in literature; they were given at the University of Virginia. Elizabeth Bowen's "Collected Impressions" (Knopf) assembles her book reviews. Kenneth Burke's "Rhetoric of Motives" (Prentice-Hall), with his "Grammar of Motives" already published, and "Symbolism" yet to come, will form his "Enquiry into Human Motives and Human Relations." "The Art of T. S. Eliot" by Helen Gardner (Dutton), a guide stimulating interest in contemporary poetry, considers his technique; "The Novel and Our Time" by Alexander Comfort (Swallow), the dilemma of the contemporary novel as a modern institution and as a technical problem; "The Platonism of Shelley" by J. A. Notopoulos (Duke) studies the influence of philosophy on the poetic mind.

• There is constructive literary

criticism in "Editor to Author" (Scribner), letters of Maxwell Perkins, thirty-seven years on the Scribner staff, selected and edited by John Hall Wheelock. "Occupation: Writer" by Robert Graves (Creative Age), has among its reprinted pieces his memorable little book in the old Today and Tomorrow series, "Lars Porsena: or, the Future of Swearing." "Baudelaire," by Jean Paul Sartre (New Directions), is an existentialist's interpretation of his more personal works, originally written as an introduction to his diaries and letters. The year's books on Proust—the fine biography by André Maurois, "Proust: Portrait of a Genius," (Harper), "The Mind of Proust," by Frederick Charles Green (Cambridge Univ. Press), an interpretation of his masterpiece, and Francois Mauriac's "Proust's Way" (Philosophical Library)—involve both personality and product. "The Liberal Imagination," essay by Lionel Trilling on literature and society (Viking), creates a rallying point for liberalism. "Mark Twain as a Literary Artist," by Gladys C. Bellamy (Univ. of Okla.), shows him as a conscious craftsman whose mental conflict set in earlier than some have believed. "Philip Freneau and the Cosmic Enigma," by Nelson F. Adkins (New York Univ.) deals with religious and philosophical speculations of this early poet, and William P. Dunn, in a grand book for quiet thoughtful reading, "Sir Thomas Browne" (Univ. of Minn.) puts one in touch with the life and thought of the author of "Urn Burial."

This is by no means all we have had in 1950; nor is this the only call I have had for such books. There have, indeed, been so many, for different purposes, that I have combined the books recommended by mail in one list with publishers and prices, yours on the usual terms.

Excerpt from "Sponsa Dei" by 41
Country Pastors. (vol II of his Poems. Geo Bell
London)

"O, Heart, remember thee
That man is none,
Save One.

What if this Lady be thy Soul, and He
Who claims to enjoy her sacred beauty be,
Not thou, but God; and thy sick fire
A female vanity,
Such as a Bird, viewing her mirrored charms,
Feels when she sighs, "All these are for his arms!"

A reflex heat
Flush'd on thy cheek from His immense desire,
Which waits to crown, beyond thy brain's ^{concept},
Thy nameless, sweet, hopeless longing wish,
Not by-and-by, but now,
Unless deny Him thou!"

Re guilt

Quote from "Saints, Sinners & Psychiatry"
by Candice Anderson, Gippinatt 1950

She practically equates ² fear, anxiety, insecurity, worry, unhappiness, guilt.

"There are three common reactions which signal the presence of anxiety and are called into use for dealing with this uncomfortable feeling once it has been aroused: (1) One may convert the anxiety into physical symptoms. (2) One may try to destroy or annihilate the anxiety-provoking agent (anger or violence. ^{may}) (3) One may withdraw from the source of the anxiety. An individual will use only one method of dealing with his anxiety, or he may use a combination of all three methods." (p. 9)

p. 17. "There is a current misconception in
 psychoanalytic thinking, to the effect that
 people are born with a destructive
 drive, i.e. with hate. A destructive
 force, an attack upon anything,
 accompanied by hate or resentment, is
 invariably a reaction to a feeling of helplessness
 or anxiety and is never a spontaneous,
 innate, or intrinsic quality.
 Children are not born mean or hateful.

pp 154-155

"We shall find that in the last
 analysis the anxiety aroused by disturbed
 function is really due to threat to the
 integrity of the structure, annihilation

fears.

"These two situations, threat to the integrity
 of the structural image, and disturbance
 in the functional result of
 use of any part of the structure, are
 operative in the psyche as well as in
 the soma, and are the causes of anxiety

or a sense of helplessness or of a feeling of insecurity. There is no fear, no worry, no guilt, no sense of being trapped, no psychic pain unless one or the other of these intrusions exists.

"It is well recognized that self-preservation is a basic law of life.

People not only guard and defend their physical lives, but their psychic lives as well. There seems to be one slight variation in the two, however:

In the physical area the anxiety is as intense when someone outside

155

someone in the environment, threatens to destroy one's integrity as when there is self-destruction. In the psychic this

is not true; the only destruction of the self which is accounted as valid is self-destruction. In other

words, no one aside from the person himself can destroy or threaten his

character structure. Others may attack it, but it is only when he himself assents or permits or becomes a willing accomplice that 'he' can be destroyed.

"We see that threat to the integrity of the structure produces a particular type of anxiety which we are familiar with under the name of guilt. That is because the I is morally oriented. It is made up of the standards, the moral valuations of the individual and to violate one's standards is to bring about guilt. To destroy the self is tantamount to destroying one's home."

IN "LIBERTY AND THE MODERN STATE" (Viking, \$2.75)

Harold Laski presents a new post-war edition of a book originally published in 1930. The circumstances of liberty have changed since then, but not, he thinks, the fundamental principles. These are that, whatever the arguments in favor of suppression, the liberty of men must be based upon the needs and wills of men themselves, and must be founded in justice and reason. There is no other way. Where there is lack of freedom, look for the injustice and unreason that are the cause. Correct those, and freedom has a chance to come back.

"There is something wrong," he concludes after arguments too long to be here summed up, "in a system which, like ours," and he means throughout the world in varying degrees, "maintains itself not by the respect and affection it evokes, but by the sanctions to which it can appeal. What is wrong in it

is its erection upon the basis of passion and its insistence that reason shall serve what that passion is seeking to protect. So long as that is true of our society, we shall continue to deny the validity of all principles which attack the existing disposition of social forces. Those principles may often be wrong; yet sometimes, at least, they represent the certainties of the future. It is always a hazardous enterprise to suppress belief which claims to be rooted in the experience of men.

"For no outlook which has behind it the support of considerable numbers will ever silently acquiesce in its reduction to impotence. It will fight for its right to be heard, whatever the price of the conflict. Here [in this book] it has been urged that conflict of this kind is usually unnecessary and frequently disastrous. It has been claimed that truth can be established by reason alone; that departure from the way of reason as a method of securing conviction is an indication always of a desire to protect injustice. Where there is respect for reason, there, also, is respect for freedom. And only respect for freedom can give final beauty to men's lives."

be popular. I'd like to tell you my favorite quotation. It's from Samuel Johnson: 'I know not whether more is to be feared from streets filled with soldiers accustomed to plunder or garrets filled with scribblers accustomed to lie.'

they've been wrong. Confucius did say he who makes a mistake and doesn't admit it makes another mistake. I came out and admitted the mistake I made when I became a Communist. On the other hand, I came out against communism when the

Gilding as an Art

A. L. G., New York City, finds difficulty in getting books on gold leafing and metal plating.

So did I, and also several others who asked questions on allied subjects. I could find no book in print devoted entirely to gold leafing, but put the matter up to the chief of the Reference Department of the New York Public Library, and found that "although there is a wealth of material on large-scale electroplating, there is no satisfactory up-to-date book on plating and gilding for the amateur. However, there is something on the latter subject in the following books"—and then came six titles including that of the beautiful big book, "Early American Decoration," by Elizabeth Stevens Brazer, published by the Pond-Ekberg Company in Springfield, Mass., and also by Tudor, and the only book I know on the practical side of making proper picture-frames, Edward Landon's "Picture Framing," published originally by the American Artists Group and now by Tudor. There was also a book that shows how ancient and honorable is the art of gilding: "The Craftsman's Handbook" by D'Andrea Cennini Cennino, translated by Daniel V. Thompson and published by Yale University Press in 1933. "This book," said the notation, "was written in 1437 but the method described is still taught today."

The six titles on this list will be sent to any one interested.

POSTHISTORIC MAN: An Inquiry.
By Roderick Seidenberg. 246 pp.
Chapel Hill: The University of
North Carolina Press. \$3.50.

Reviewed by
CRANE BRINTON

WITH the exception of the pragmatism of James and Dewey the philosophy of our day—at least the philosophy that gets beyond the specialized professional

publications and into the general reading of the intellectual classes—has been a philosophy of history. Even theology has been, in the work of men like Berdyaev and Niebuhr, almost a theology of history. Of recent years the current of thought in writers like the above two, Toynbee, Gerald Heard, Sorokin and many others has set toward what may be called loosely—there is no exact term to satisfy the semanticist—mystical, other-

worldly, idealistic, vitalist or humanist, tender-minded. The current has run against the position taken by earlier modern practitioners of the philosophy of history like Buckle and Marx, materialistic, mechanistic, "scientific," tough-minded.

Since men thinking metaphysically really do seem to be divided by temperament into the groups James sought to describe in his familiar contrast of "tender-minded" and "tough-minded," it was inevitable that some one should arise to challenge the present vogue of Toynbee and his like. This Mr. Seidenberg has done with clarity, firmness, and—for a philosopher of history—great brevity in this interesting volume. He achieves the brevity by concentrating on the general statement of his theories and eschewing the detailed illustrations from recorded history so dear to Toynbee. Mr. Seidenberg has been his own Somervell.

The thesis of "Posthistoric Man" is briefly as follows: Man in the long prehistoric years of his development was the creature of his instincts and therefore limited to stable patterns of response to his environment which left room for only the slowest of evolutionary biological changes; he had, so to speak, no history. But he had at least rudimentary intelligence, and intelligence means the purposive guidance of change. A few thousand years ago human intelligence reached that relation with human instinct which made what we call organization—planned social, political, and economic organization—possible, and change began to be the kind of change we call history. History is the record, at bottom, of intelligence in its struggle with instinct. We have now reached the crucial epoch in that struggle, the point at which we feel that the ultimate victory of intelligence is certain. At a given point in time—Mr. Seidenberg does not commit himself to dating, but he clearly does not put the point in our own lifetime—intelligence will have won complete victory, and historic man will have become posthistoric man. In posthistory as in prehistory there will be stability and comparative—perhaps even absolute—changelessness. Organization will be complete, and man will live in a state somewhat analogous—the analogy does not frighten Mr. Seidenberg—to that of such social insects as the bees and the ants.

Mr. Seidenberg, who writes with great calmness, does not go into the details of life in his posthistoric Utopia. But he is clear that posthistoric man will not be plagued with problems such as that of reconciling the freedom of the individual with the necessities of collective organization. This problem, for him, is one of the problems of our epoch of transition which has in fact already been settled. "The conception of the self as a dynamic and irredu-

cible entity," he writes, "called forth those doctrines of freedom and liberty that in turn nourished the cultural and political, no less than the religious, salvation of the individual. Freedom and liberty, however, must be recognized as tangential ideals; projections of an individualistic and transitional philosophy silhouetted against a background of events moving in an opposite direction."

None of his readers will live to test empirically the truth of Mr. Seidenberg's ideas. Certainly few of us in daily life find personal freedom a tangential matter; but we are all, of course, historic men. The historian of ideas, who is not the same as the philosopher of

history, will note with interest that in Mr. Seidenberg's hands the basic assumptions of eighteenth and nineteenth-century "scientific" materialism have been carried to one sort of logical conclusion—to the elimination of novelty, uncertainty, adventure, and indeed emotion in human life. We have come calmly to a point reached excitedly by Mr. Aldous Huxley in "Brave New World." But of course the point is an imaginary one. Posthistoric man seems at least as unreal as the classless society.

Crane Brinton, Professor of History at Harvard University, is the author of a recently published book, "Ideas and Men: The Story of Western Thought."

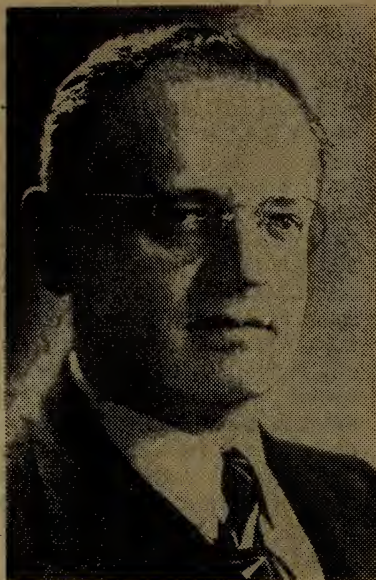
In and Out of the Secular World

THE GENTLEMAN AND THE JEW.

By Maurice Samuel. 325 pp. New York: Alfred A. Knopf. \$3.75.

Reviewed by
THOMAS SUGRUE

MAURICE SAMUEL settled in the Strangeways section of Manchester, England, at the turn of the century, when he was six years old; he had come from Roumania, where he was born, with his parents, who were poor but respectable Jews. In Manchester he went to school and also attended *cheder*, where he learned sections of the Pentateuch by heart and studied, on Saturdays, "The Ethics of the Fathers," from the Mishnah. He therefore grew up in two worlds, that of the Bible and that of the English gentleman which was reflected to him from the juvenile literature he read, the tales of public school boys who kept a stiff upper lip, guarded their honor, played the game, abhorred poachers and cads, and judged everything by whether or not it was "cricket." Since all little public school boys were Christians the little Jewish boy took it for granted that the gentleman's code was to Christianity what the Ten Commandments were to Judaism. When he attended a Christian church service one Sunday (he had fallen in love with a Gentile girl whom he had observed playing cricket with a young vicar of her parish) and heard a sermon which asked, in the name of Jesus, that members of the congregation conduct themselves in their personal lives precisely as Jews were asked to conduct themselves in their personal lives, he was deeply shocked; it was his first realization of the dual nature of Christian society.



Maurice Samuel

"This I found in the world of Christendom which I did not find in the Jewish world," he explains: "A universal alternative ideal which is respectable but profoundly pagan and immoral. In Christendom, side by side with the world of the New Testament, 'The Consolations of Philosophy,' 'The Imitation of Christ,' and St. Francis of Assisi, there is a rival world, a rival literature, a rival pantheon, pagan, playful, and destructive, but with universal and coeval status, and of wider acceptance. On the upper intellectual levels

Plato is the teacher; on the lower intellectual levels Kipling and the Union Jack. One could escape from Christ to these without incurring conscious censure. . . . Within the Jewish world there was no respectable escape into a tolerated paganism. One could escape into it, of course; but one knew it to be sinful; and one had to go for it to the non-Jewish world."

He himself escaped into it, along with others among the Jewish boys with whom he grew up; but

by the time he was twenty he was disillusioned; he realized that the gentleman, whether rationalist or materialist, cricketer or country squire, was not a whole man, not a spiritual person, but only the final distillation of the competitive urge, a survival of the fittest by means of manners and mating and money, but not by means of morality: "the gentleman is the noblest ideal of man possible in a society that immorally accepts competition and rivalry as the basis of life . . ."

He set out, when he discovered this, to examine thoroughly the Jewish "difference," which he perceived to be also a Christian "difference." It was a point of view, a spiritual quality, and it seemed to imply a depth and breadth of morality beyond that to be found in the ritualism of priests or the wisdom-morality of the sages and Stoics. He found it, eventually, in the morality of the prophets, a morality which applies to the Jews

as a people, as a community and a nation. It was given to the Christians by Jesus, and the members of the early church, and all sincere Christians thereafter, made every effort to follow it, realizing, as did the Jews, that it was a path of perfection on which they were bound to stumble almost as often as they took a step. The division in Christian social living which admitted the code of the gentleman came about because stumbling on the path was embarrassing to the ego; it therefore was disguised as something natural to humans who were not saints.

The evidence for this division is carefully developed by Mr. Samuel; it resides primarily in the fact that Jewish history and Jewish morality, inextricably mingled in

the Bible, have continued to be a single story, the story of a people at odds with God, chastised and scoriated by Him, but determined to carry out His commands and redeem themselves from Original Sin; Christian history and the story of Christianity, on the other hand, have become two different things. Henry VIII, for example, might have become, in an extension of the New Testament, a figure similar to King David; that he did not indicates how thoroughly Christianity became a department of Western civilization, rather than, as might have been the case, Western civilization itself.

The result in our time of this conquest of Judaeo-Christian morality by competitive, gentlemanly secularism is the target of Mr. Samuel's brilliant and provocative sequence of essays.

The final portion of "The Gentleman and the Jew" is especially penetrating. The book as a whole, however, will stimulate and enlighten any Jew, any Gentile, any gentleman. The philosophy of the gentleman is perhaps too superficially treated, but for what he set out to do Mr. Samuel has succeeded admirably; he says sharply and ably something which very much needs to be said.

Thomas Sugrue is the author of "Stranger in the Earth," and a forthcoming book, "Watch for the Morning, the Story of Palestine's Jewish Pioneers and Their Battle for the Birth of Israel."

Why Is Faith Missing?

GOD IN EDUCATION. By Henry P. Van Dusen. 128 pp. New York: Charles Scribner's Sons. \$2.

By PAUL RAMSEY

IN modern universities and in modern society "some think God exists, some think not, some think it is impossible to tell, and the impression grows that it does not matter." There is, of course, a strong counter-current which the present volume aims to strengthen. Here are analyzed the task, the difficulty as well as the meaning of placing God at the center of education. The book also describes the principle causative factors in the displacement of religion from its central place in American higher education.

The author is president of the faculty of Union Theological Seminary in New York, and an outstanding leader of the World Council of Churches. He is the author or editor of some sixteen books on missions and the philosophy of religion. As trustee of a number of educational institutions and member of the National Council on Religion in Higher Education, Mr. Van Dusen has had close contact with educational practice and plays an important role in determining policy. His thoughts on the subject of education were most fully set down in the Rockwell Lectures delivered at Rice Institute and are now published in this volume.

THE singular merit of this study is that Mr. Van Dusen deals with the problems of contemporary education from the larger perspective provided by the whole course of modern philosophy. He ranges from the Cartesian *faux pas* to the Supreme Court's latest. In this he

49
agrees with the late Archbishop William Temple that the most disastrous moment in the history of Europe was that period of leisure when René Descartes, having no claims to meet, remained for a whole day shut up alone in a stove-heated room. Ever since that moment our thinking and our lives have increasingly come under the sway of individualism, intellectualism and dualism.

In a word, the author holds that the present covert non-religious assumptions about man and truth must be replaced by religious presuppositions before Western civilization can resume its main line of advance.

Mr. Ramsey is Associate Pro-

THE COLLECTED POEMS OF
W. B. YEATS.
480 pp. New York: The Macmillan
Company. \$5.

Reviewed by
DONALD A. STAUFFER

FOR the first time in an American edition, all of the lyrics William Butler Yeats cared to own, and some of his narrative-dramatic poems, are available in one volume. In prose or poetry, probably no single volume can compete with this one if a reader seeks to understand Western literature of the last century. Or for that matter, literature today or tomorrow.

Chronologically arranged, the Collected Poems can be read indirectly as a history. The dates which Yeats has assigned somewhat cavalierly to pieces he tinkered with during a long lifetime range from 1889 to 1939, the year of his death. Here is half a hundred years of continuous awareness and continuous development. Here are the Nineties, when the sickness of the century took on odd pastel tones in a precious worship of art. Here are the folk and the race and the nation, the seeking in epic and saga and religion and history for greatness that will transcend time. Here are the dreams of ancient and noble ancestors and of supernatural beauty.

But in dreams begins responsibility, as Yeats knew. So here, too, is action, after the "old songs or courtly shows," after the symbols that search for meanings—"those stilted boys, Lion and woman and the Lord knows what." Ireland must be given a theater, a museum, a literature of its own. Yeats himself becomes a one-man Renaissance. In the years before the First World War, this singer of roses upon the rood of time is changed, changed utterly, into a satirist, economical as Swift, im-

mediate, cutting, who writes occasional poems to university students, or at the Abbey Theater, or on the land agitation, or about the Dublin Municipal Gallery.

The period between the wars witnessed Yeats's most magnificent efforts at discovery and consolidation. He formalizes his thought in an imaginative philosophical system of his own which, whether the reader understands it or not, gives death and relationships to his poems. He remains a part of his times, if one is going to demand the superficial gestures: thinking of the death of airmen, meditating on the Irish civil wars, walking among school children as a Senator of the Irish Free State, aware of the bomb that can knock the town flat. More important are his thoughts relating aristocracy and democracy, the individual and the monolithic state, tradition and immediacy, art and life, age and youth, mathematical order and murderous passion.

Such oppositions of words mean little in a review. The point is that Yeats makes them mean much in his poems. In "The Second Coming" he has written the best apocalyptic poem of the century, with lines that will echo in quotation at least until the second coming (the poem appeared in a 1921 volume):

The best lack all conviction,
while the worst
Are full of passionate intensity.
And for poems of as many levels

as the Empire State Building, who in this or any other period has surpassed "Byzantium" and "Sailing to Byzantium?"

As is true for all great long poems, but perhaps for the first time consistently in the short lyric form, his lyrics are inexhaustible. They are "reflective" poems in a literal sense: One poem reflects facets from another, like a wilderness of mirrors. Every

reading adds a new pleasure or a new thought. The shallowest piece in appearance, if the others are borne in mind, cannot be drained dry. In his last poems Yeats achieved what so many poets have aimed at: Complete surface simplicity coupled with reverberations in depth, rhythmical control balanced perfectly with rhythmical freedom. The surface can be imitated—and is. But to achieve the genuine product one first must be Yeats and second must work fifty years.

The casual boldness and directness are breathtaking. Here is a complete poem called "The Lover's Song":

Bird sighs for the air,
Thought for I know not where,
For the womb the seed sighs.
Now sinks the same rest
On mind, on nest,
On straining thighs.

The elements could not be simpler: a two-beat tail-rime stanza with slight variations; diction so stripped that one two-syllable word satisfies the whole poem; three parallel thoughts grouped to a conclusion; the idea of search or desire cast in a natural, an intellectual, and a sensual form; implicit oppositions that might be diagrammed or reduced to syllogisms; and at the end the Nirvana or the blessing of fulfillment, home, consummation, death, age, sleep, night, peace, rest.

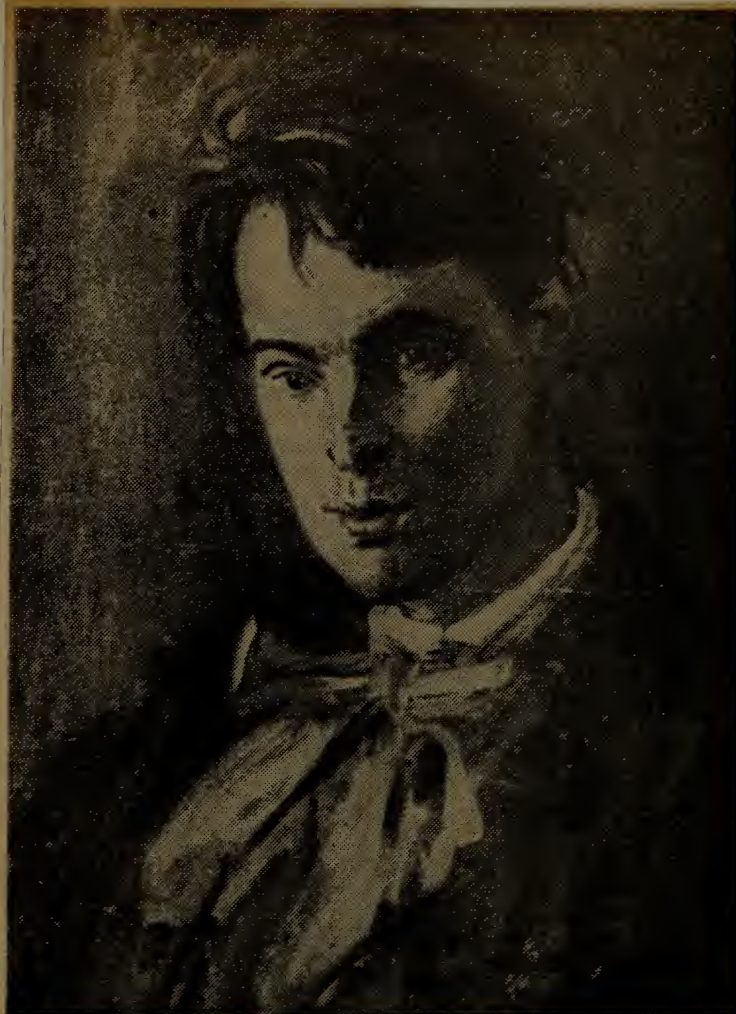
Yeats's great battle, every day harder to fight, was to preserve the significance of the individual against the giant modern conformities in thought and society. His tactics were as slippery and changing as a jiu-jitsu bout acted by a Proteus. To the unsympathetic, Yeats may appear a poseur, an impractical Quixote, a gullible attender at séances, a dabbler in the occult, a hierophant of a religion he has himself constructed. One hardly knows where to take him, even in the varying portraits and photographs. The publishers

did well to retain as frontispiece Augustus John's portrait done in 1907 when Yeats was forty-two, just at the turning point between his two styles—with the sensuous mouth, the wild disarray, the broad platform of the upper nose, the fey quality, the bold eagle glance from the wide-set eyes, fortunately without the horn-rims which he was later to adopt and which seemed so incongruous to his particular powers of seeing.

It will become increasingly apparent, if it is not already well enough known, that Yeats saw more, and more clearly, than most of his contemporaries. Eliot's tribute is just: "He was one of those few whose history is the history of their own time, who are a part of the consciousness of an age which cannot be understood without them." His great gift—greater even than his superb and classical art—was the carving of a figure of a man, the ideal figure of Yeats as he would have liked to be, of the Irishman, of any one who cares to read. The figure is not sentimental. It is

full of lust and rage; it turns into a beggarman, a fool, a Crazy Jane, as well as into Cuchulain fighting the ungovernable sea, or an Irish airman foreseeing his death, or a fisherman climbing at dawn to cast his flies. The powerful religious sense is as inverted as Blake's: "Homer is my example, and his unchristened heart." Yet there is invincible vitality in Yeats's figure: Courage, gaiety and "Tragedy wrought to its uttermost." Yeats cannot be read through without a sense of wonder at the transformations he achieved: he changes his own avowed timidity into images of courage, unfulfillment in his own love affair into the most galvanized amatory verse since John Donne, local history and his own daily experience into the image of man.

Yeats could well have said of his poems as he said of the odd



W. B. Yeats, 1907. A Portrait by Augustus John
From the frontispiece of "The Collected Poems of W. B. Yeats"

constructs in his philosophical system: "They helped me to hold in a single thought reality and justice." And at their high points, which come with astonishing frequency, the reader may believe with Yeats that:

It seemed, so great my happiness,
That I was blessed and could bless.

Donald Stauffer, professor of English and chairman of the English department at Princeton, is author of "Nature of Poetry," "The Golden Nightingale," etc.

Re guilt

Quoted from Freud: Dictionary of
Psychoanalysis ed. by N. Fodor &
F. Gaynor. Philadelphia Library, 1950.
(Quoted from Freud's own writings)

"Guilt Feeling -- We know of two sources for feelings of guilt: that arising from the dread of authority and the later one from the dread of the super-ego. The first one compels us to renounce instinctual gratification; the other presses on and above this toward punishment, since the persistence of forbidden wishes cannot be concealed from the super-ego." C & D ch 7.

"Guilt, Sense of -- The tension between the strict super-ego and the subordinate ego we call the sense of guilt; it manifests itself as the need for punishment." C & D ch 7.

"Our moral sense of guilt is the expression of the tension between the ego and the super-ego." NDLF. ch 5

"The sense of inferiority and the sense of guilt are exceedingly difficult to distinguish"
 New Introductory Lectures on Psychoanalysis Ch 3.

"Guilt, Sense of (in Religion) 'Unconscious guilt' represents the resistance from the Super-Ego. I LA ch 5"

"The different religions have never overlooked the part played by the sense of guilt in civilization. What is more, they come forward with a claim, to save mankind from this sense of guilt, which they call sin."
 Civilization and its Discontents. ch 8

"Punishment, Unconscious need for -
 As to the origin of the unconscious need for punishment, there can be, I think, no doubt. It behaves like a part of the ~~consciousness~~ conscience like the prolongation of conscience into the unconscious; and it must have the same origin as conscience, that is to say, it will

correspond to a piece of aggressive-
ness which has been internalized
and taken over by the super-ego.

If only the words were less in-
genious, we should be justified, for
all practical purposes, in calling it
'an unconscious sense of guilt'.....

People in whom this unconscious
sense of guilt is dominant, dealing
with themselves, under analytic treat-
ment by exhibiting what is so
unwelcome from the point of view
of prognosis -- a negative thera-
peutic reaction" [i.e. ventrums 1929]

New Introductory Sections on Psychoanal-
ysis ch 4.

F and also said that a sense of
guilt transforms sadism into masochism

--- " Thus guilt when it becomes very intense has to be displaced, projected, introjected, or atoned by punishment and atonement mechanisms. What is there about guilt which is so painful that displacement must be resorted to? Guilt is fundamentally a feeling of not being loved by one's parents, the community or by one's introjected parents and the super-ego. Guilt means isolation from humanity which is so intolerable to man that suicide is often resorted to. Criminals devoid of a conscious sense of guilt when they first feel themselves loved, first experience guilt consciously as Aichorn has demonstrated.

Hence the need of love and the withdrawal of love make the normal person extremely sensitive to social and parental attitudes. The degree of painfulness of intense guilt is inferred by the amount of pain a person will endure in the form of

self-punishment in order to reduce it. Indeed, the etymology of the two words guilt and pain, indicate the underlying root in crime and punishment.

The fact that pain (pains, peine, ποινή) means penalty in so many languages implies that the preference for pain when one is guilty is based upon the unbearable nature of guilt which so promptly seeks such relief in punishment. --- It is interesting ~~that~~ to note that man, who of all animals seems most capable of enduring pain, is at the same time, least able to endure guilt.

"Anxiety is less tolerable than physical pain because of the many defenses the organism puts up against it, including pain or even psychosomatic disorders. Conversion hysterics substitute physical pain for anxiety and guilt. Thousands

of examples could be marshalled to show that physical pain is more endurable than the mental distress of anxiety. . . . If the endurance of pain satisfies the super ego and the masochistic parts of the libido, as Freud suggests, then what these components of the personality represent to the ego must be so important that the pain is worth it. These parts represent the love and acceptance of the parent without which the infantile ego feels alone, and utterly lost. . . .

"If we are correct in assuming that the pain of guilt is first in the hierarchy of human suffering so that intense, somatic pain is more endurable, because related to as unconscious punishment, then

--- "If guilt and anxiety are such unbearable affective experiences that physical pain is preferred and needed to abolish them. . . .

Quoted from article on "Displacement, guilt and Pain" by Henry Hart,

M.D. Associate in Psychiatry Columbia
University. The Psychoanalytic Review
July, 1947, vol 34 # 3, pp 259-272.



Re portion of
planets affecting
radio reception

Quote from "Science in Review"
column by Waldemar Kaempfert in
N.Y. Times for Sunday, April 15, 1951,
Section E p. 9.

"During periods of sunspot activity
electrical communication by radio or
cable may be interrupted. There are
auroral displays, compasses go wild,
terrestrial magnetism is affected.
Nothing much can be done about cable
communication at such times, but
radio companies, if forewarned, can
utilize certain channels through which

messages can be driven.

"With such forewarnings in mind, John H. Nelson, an R.C.A. radio wave analyst, five years ago began studying sunspots with a six-inch telescope and correlating the results so obtained with radio-wave phenomena and the movements of the planets. He reports that sunspots are not the sole cause of magnetic weather conditions on the earth. He finds that these disruptive forces may be forecast months or even years in advance, so that radio communication engineers will have ample time to select the best radio channels to avoid interruption of communications.

"Deductions drawn from correlations of phenomena and events are the basis of astrology and the predictions of stock-market chart readers. There is no

trickier procedure in science than this.
It would not be difficult to
correlate the arrival and departure of
express trains at Grand Central
Terminal, New York City, with the
Republican vote in Cook County,
Illinois.

"Radio Routes Chosen

"Nelson knows all this and so
does the Radio Corporation of America.
But the corporation is so sure of
Nelson's correlations that it has
applied his findings in selecting
working radio routes and frequen-
cies for world radio telegraph circuits
to be used in 1951-52 when 'radio
weather' is bad.

"By plotting the daily course
of the six inner planets of the solar
system Nelson finds that:

(1) When two or more planets are

at right angles to each other, or in line on the same side of the sun - or in line with the sun between them - magnetic disturbances occur more frequently on the earth's surface.

"(2) The most disturbed twelve-month periods are those preceding and following the positioning of Saturn and Jupiter in such a configuration with relation to the sun.

"(3) The most severe disturbances occur when Mars, Venus, Mercury and the earth are in critical relationships near points of the Saturn-Jupiter configuration.

"(4) When Saturn and Jupiter have moved away from their critical relationship there is a corresponding decline in the severity of magnetic weather, although storms of ^{greater} ~~longer~~ duration result from the critical

combinations of smaller planets.

"(5) The least disturbed periods occur when Saturn, Jupiter and Mars are equally spaced by 120 degrees.

"Continuing his planetary observations with a daily telescopic inspection of the sun's surface, Nelson has obtained an accuracy of 85 per cent in his daily forecasts of good and bad radio weather. He can predict two years in advance major magnetic terrestrial disturbances.

Influence of P Planets

"Ellsworth Huntington and Henry Helen Clayton long ago suspected that the planets had an influence upon sun spot activity and conducted extensive research on the subject. Nelson has verified their suspicions.

"After preparing hundreds of charts of planet positions, radiotelegraph circuit behavior and sunspots, and then comparing the relationships among them, Nelson found that because of their slow motion around the sun Saturn and Jupiter may stay in a critical relation to each other for as long as two years. When this happens, the inner planets, because they circle the sun more rapidly, create additional critical relationships that heighten the effects of the Saturn-Jupiter team.

"Nelson foreshadowed his findings when in 1848 he and his associates reported that the size of sunspots was 'a meaningless criterion' in predicting the interruption of radio communications, and that the type, age, activity and position of sun-

spots on the face of the sun were the determining factors. There is a 'critical zone' on the face of the sun -- an area about 26 degrees in radius from the optical center of the sun, on its eastern hemisphere. It was discovered in 1948 that the position of the sunspots in relation to this critical zone was of utmost importance. Damaging effects were noted when new active spots appeared within this zone. This critical zone is expanding as the sunspot cycle approaches its next low point of activity, which is expected to occur at approximately the end of 1954. "

Quotes from Bernard Shaw's "The Ad-
ventures of the Black Girl in her Search for
God" Countessols, London 1932

from the ~~opposite~~
p. 69.

But there is no mere suggestion of a
sordid and fundamentally stupid mind,
however powerful it may be in many prac-
tical activities, than a contempt for
metaphysics. A person may be supremely
able as a mathematician, engineer, parlia-
mentary tactician or racing bookmaker, but
if that person has contemplated the uni-
verse all through life without ever
asking 'what the devil does it all mean?'
he (or she) is one of those people for
whom Calvin accounted by placing them
in his category of the predestinately damned."

p. 54

[Semele, a mortal, asked Jupiter who was her
lover, to appear to her in the full pomp of his
divinity. He did so and she died thereby] "Do
not be a fool like Semele. God is at your
elbow and he has been there all the time; but

in His divine mercy he has not revealed
Himself to you but too full a knowledge of
Him should drive you mad. Make a little
garden for yourself; dig and plant and weed and
prune; and be content if he jogs your elbow
when you are gardening unskillfully, and
blesses you when you are gardening well.

"And shall we never be able to hear His
full presence?" said the black girl.

"I trust not," said the old philosopher.
"For we shall never be able to hear His
full presence until we have fulfilled all
His purposes and become gods ourselves.
But as His purposes are infinite, and we
are most briefly finite, we shall never,
thank God, be able to catch up with His
purposes. So much the better for us."

postscript
p. 66

--- "In addition to these negative
drawbacks there is the positive one
that the religion inculcated in the earlier
books [of the Bible] is a crudely atrocious

ritual of human sacrifice to propitiate a murderous tribal deity who was, for example, induced to spare the human race from destruction in a second deluge by the pleasure given him by the smell of burning flesh when Noah 'took of every clean beast and of every clean fowl, and offered burnt offerings on the altar'. And though the ritual is in the later books fiercely repudiated, and its god derided in express terms, by the prophet Micah, showing how it was outgrown as the Jews progressed in culture, yet the tradition of a blood sacrifice whereby the vengeance of a terribly angry god can be bought off by a vicarious and hideously cruel blood sacrifice persists even through the New Testament, when it attaches itself to the torture and execution of Jesus by the Roman governor of Jerusalem, idolizing that horror in Noah's

fashion as a means by which we can all cheat our consciences, evade our moral responsibilities, and turn our shame into self-congratulation by loading all our infamies onto the scorned shoulders of Christ. It would be hard to imagine a more ~~shameful~~ demoralizing and unchristian doctrine; indeed it would not be at all unreasonable for the Intellectual Coöperation Committee of the League of Nations to follow the example of the Roman Catholic Church by objecting to the promiscuous circulation of the Bible (except under conditions amounting to careful spiritual direction) until the supernatural claims made for its authority are finally and unequivocally dropped.

ritual blood sacrifices and his 'what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?' ----]

"Later on comes Jesus, who dares a further flight. He suggests that godhead is something which incorporates itself in man: in himself, for instance. He is immediately stoned by his horrified hearers, who can see nothing in the suggestion but a monstrous attempt on his part to impersonate Jehovah. This misunderstanding, typical of dirty water theology, was made an article of religion eighteen hundred years later by Emanuel Swedenborg. But the undiluted suggestion of Jesus is an advance on the theology of Mosaic; for Man walking humbly before an external God is an ineffective creature compared to Man exploring as an

instrument and embodiment of God
with no other guide than the spark
of divinity within him. It is ~~the~~
certainly the greatest break in the
Bible between the old and new
Testament. Yet the dirty water
still spoils it; for we find Paul
holding up Christ to the Ephesians
as 'an offering and a sacrifice to God
for a sweet smelling savour', thereby
dragging Christianity back and down
to the level of Noah. None of the
apostles rose above that level, and
the result was that the great ad-
vances made by Noah and Jesus were
cancelled; and historical Christianity
was built up on the sacrificial altar
of Jehovah, with Jesus as the sacrifice.
What he and Noah would say
if they could return and see their
names and credit attached to the idol-

atives they abhorred can be imagined only by those who understand and sympathize with them.

"Jesus could be reproached for having chosen his disciples very unwisely if we could believe he had any real choice. There are moments when one is tempted to say that there was not one Christian among them, and that Judas was the only one who showed any gleams of common sense. Because Jesus had mental powers and insight quite beyond their comprehension they worshipped him as a superhuman and indeed supernatural phenomenon, and made his memory the nucleus of their crude belief in magic, their noahism, their sentimentality, their marvellous Puritanism, and their simple morality with its primitive sanctions, decent and honest and

amiable enough, some of it, but never for a moment on the intellectual level of Jesus, and at worst pregnant with all the horrors of the later wars of religion, the Jew burnings of Torguemaada, and the atrocities of which all the pseudo-Christian Churches were guilty the moment they became powerful enough to persecute.

"Most unfortunately the death of Jesus helped to vulgarize his reputation and obscure his doctrine. The Romans, though they executed their own political criminals by throwing them from the Tarpeian rock, punished slave revolts by crucifixion.

--- He was accordingly tortured and killed in this hideous manner, with the infinitely more hideous result that the cross and the other

instruments of his torture were made
 the symbols of the faith legally
 established in his name three hundred
 years later. They are still accepted as
 such throughout Christendom. The
 crucifixion thus became to the Church
 as what the Chamber of Horrors is
 to a workman: the inevitable attraction
 for children and for the crudest adult
 worshippers. Christ's clean water of life
 is befouled by the dirtiest of dirty
 water from the idolatry of his
 savage forefathers; and our prelates
 and preachers take Caiaphas and
 Pontius Pilate for their models in
 the name of their despised and rejected
 victim.

"The case was further complicated
 by the pitiable fact that Jesus him-
 self, shaken by the despair which un-
 settled the vision of Swift and Rushmore

and many others at the spectacle of
human cruelty, & injustice, misery,
folly, and apparently hopeless politi-
cal incapacity, and perhaps also
by the worship of his disciples and
of the multitude, had allowed
Peter to persuade him that he was
the Messiah, and that death
could not prevail against him
nor prevent his returning to the
world to judge the world and establish
his reign on earth for ever and
ever. --- 'Christianity' became estab-
lished on the authority of Jesus him-
self. ---

"The whole business is an amaz-
ing riddle, which has held out
not only because the views of Jesus
were above the heads of all but
the best minds, but because his
appearance was followed by the

relapse in civilization which we call
the Dark Age, from which we are
only just emerging sufficiently to
begin to pick up the thread of
Christ's most advanced thought and
rescue it from the mess the
apostles and their successors made of
it."

Notes from "The Structure of Poetry"
by Elizabeth Sewall, Routledge,
London, 1951. (given to Sandy. Also at
Altham.)

p. 94. "Chapter 4 set out some of the ways in
which language, or prose, may be used as a
tool for ordering experience. Briefly, the
process is that since words have reference
to experience, the mind can use them to
isolate (apparently), and clarify experience,
rendered abstract by its transformation into

language and hence capable of mental organization. In Chapter 5 the phrase was used: 'The ordinary mind brings
95 order out of the chaos of experience with the help of language.'

"That was near enough to the mark at that stage, but it needs to be looked into more closely now, because as it stands it suggests that the mind is active in the process. This is just what it is not. Ordinary language or prose - word plus reference, conventional syntax, sense - is a ready-made system into which the mind is born, so to speak, and in which it is brought up. Vocabulary, syntax, the making of sense (i.e. the corresponding with common experience), which form the elements, relation-system and final aim of the system of language called prose,

of a N. Whitehead
the mind as
the mind's action.

are not constructed by the individual mind, they are adopted. 'It is ... thought which has to run into the mould of the sentence and adapt itself to the order of the words [Albert Dauzat, *La Philosophie du Langage*, Flammarion, Paris, 1917, bk I, ch I, p. 13.]. The mind need not construct anything; it takes over a labour-saving system to save itself the trouble of having to construct. Once the system is memorized and the rules of the game learned, no further effort is required. The process appears to be something like this: a succession of letters and sounds is recognized by the mind as a familiar remembered unit; in connection with the unit the mind automatically remembers a reference. In the sentence each unit represents a class (noun, verb, etc.). The mind recognizes the class-inclusion

as familiar, and the remembered references in this order are accepted by the mind as being in accordance with remembered experience, i.e. as making sense. The whole process attains the maximum of success when the minimum of effort is required. This explains the fact noted by Valéry, that the mind forgets the language immediately if it has understood the reference; 'our memory repeats to us the speech that we have not understood. Repetition corresponds with incomprehension. It shows us that the function of language has been frustrated.' "

pp
pp 154-157

"The normal function of language is, as we have seen, to provide units for the mind to think with, units to which have been attached particular units of exper-

once in the mind, and from which can be
 constructed a world that corresponds exactly
 with the world of experience. Rimbaud
 and Mallarmé, as all users of language
 must, preserve the connection between
 sound - look and reference. Rimbaud used
 normal words and normal syntax to
 construct a world that did not conform
 to the mind's usual organization of ex-
 perience. Mallarmé works a little
 differently. His words, like those of
 Rimbaud, are on the whole, ordinary
 ones, but the syntax is not ordinary.
 The order of the words, considered as bearers
 of reference, is most baffling. The
 mind understands the references individually
 in such lines as: -

"~~Quelle joie aux baigneurs de l'après~~"

"~~Ses cris monotoneusement~~"

Sans que le bain ne varie

"What idle with the Calms of time--"

" which cried monotonous
Though the helm were not
A useless vine - like
Night, despair, adamant - - - "

"Noble folds of the future's splendour

but the familiar meaning of the words
is dislocated, and the mind cannot re-
gain the individual references into a
larger group. It is left with a world
which has fallen apart into a collection
of individual references between which no
connecting principles of similarity and
meaning can be established, and such
a world means nothing. But since
this is poetry, and therefore a world of
words, this is another way of saying
that the words as here assembled
mean nothing. Rimbaud worked his
purpose by using the language to make

the mind lose its sense of separateness and run everything into one, a total unification. Here, the opposite happens. A tightly organized relation system, in the round-look results in the total disorganization of the reference, and "Nothing holds together" - quite literally. It would not work if the round-look groups used were just gibberish; the process depends for the creation of Nothingness upon there having been something there originally, which seems to vanish, a positive Nothingness, not a negative one.

"Now we know how a universe of Nothingness can be constructed from language, and with this knowledge comes the realization of what precise and helpful comments Mallarmé's own words are in this matter. 'Signs! at the central gulf of a spiritual impossibility that nothing should exist exclusively

Divagations
Canyons are
Thebes, Solas
Solenites

'Silence remains there',
'I bid, Grant an
silence, and sweeten signs moved, for
the spirit to everything literally
devoted'.

to everything, the divine number of our
apothecaries, some supreme mould which
does not exist in so far as any object
exists: but he borrows, in order to
harness a real there all scattered veins
of ore, unknown and floating according
to some treasure, and to forge them.

'I bid, So mystic dawn has better -
'To must, according to the page, on
the white space, which inaugurates a
singularity, on its own, forgetful even of the
title which would speak too loud: and when
there aligned itself, in a breach, the least,
disseminated, chance conquered word by
word, infallibly the whiteness returns,
gratuitous earlier, now certain, to conclude
nothingness beyond and authentic silence.
"The world of experience is abolished,
and by that destruction the mind
is left free to construct its own
universe of perfect abstraction. But

this, like any other universe, is in the mind, as Mallarmé knew to his cost.

'I admit, moreover, to yourself alone, that the humiliation of my triumph has been so great that I still find it necessary to look in this mirror if I am to be able to think, and that if it were not there in front of the table where I am writing this letter to you, I should revert to Nothingness. This is to let you know that I am impersonal now, no longer the Stéphane Mallarmé you knew - but an aptitude which the Universe of the Spirit possesses for seeing and developing itself, through that which was once myself.' [~~Ed. Quant~~ ~~as~~ ~~Sibyl Sibyl~~] [Propos sur la Poésie. Letter to Henri Cazalis. 14/5/1867 p 78.]

If the universe is in the mind and is a universe of Nothingness, the mind cannot retain its own sense of some-

thingness, of being somebody. Just as
in Rimbaud's universe the mind lost
its sense of separateness and became
everything, so here the mind by its
consciousness of ~~everything~~ separateness,
of nothing holding together, must
identify itself with nothingness.
The passage from Sa Muniyue at
les Sittes, quoted as an apparent
paradox in Chapter 5, comes to be
one now: 'according to some interior
state that one would like to extend
at will, to simplify the world'.
It has, indeed, become infinitely and
terrifyingly simple. Logic is one of
the ways to infinity, as Nightmares
was. [cf Howlock Ellis op cit ch X p
278 'Reasoning is thus one of our roads
into the infinite. And it is interesting
to see how we attain it - by limita-
tion.'] Mallarmé speaks of it

plainly: 'But mercifully, I am wholly
 dead, and the least imperious region in
 which my spirit can venture is Eternity—
 my spirit, that anachronism haunting its
 own winter, now no longer obscured by
 the least glance of Time.' Rimbaud
 confronted us with a universe of total
 everythingness and simultaneity. 'Real-
 lanes' confronts us with a universe of
 total nothingness and eternity, and
 this, too, as we saw in Part I, is
 no less a vanishing point for the
 mind than total disorder.

[From the chapter on Rimbaud]
 (pp 128, 129, 130, 131 - 136 in part.)

Rimbaud by closely packed images
 gradually gets the mind to abandon trying
 to keep them separate. This is abandon-
 ment of organization of numbers. So
 succession vanishes. So does similarity
 for all similarity depends on comparing

separate
 different things. So things become
 identified, blended. Abandonment of
 separateness of number, means abandon-
 ment of "number 1" i.e. of the self
 "Je est en acte". Abandoning many
 separate words word into one every-
 thing together into one enormous
 oneness, a simultaneity in
 space, time & identification. Since
 nightmare, ^{no real} everything is signif-
 icant. A disorder a chaos, a
 universe. Cf. Book 0 & 1

$3 \pm 1 \times 10^4 =$ no. of ~~genes~~ genes per
 gamete in man
 (between 30,000 & 40,000)

About 1,000,000 planetary system
 galaxy, & about 100,000,000 galaxies.

Radius of space = 2 to 3 thousand million
 light years

statistical
 Engine formula for determining when
 a proportion is significant, i.e. beyond
 the probable operation of chance. (R.A. Fisher
 gave it to A.G.)

If a is the number in one group & b the
 number in the other, then $\frac{(a-b)^2}{a+b}$ ought to be

4 or more. D.E. If you are doing an experiment
 and ~~you~~ out of 9 experiments 7 come out
 favorably to your hypothesis and 2 unfavorably,
 you are not justified in thinking you have exceeded
 the probability of chance. $\frac{(7-2)^2}{7+2} = \frac{25}{9} = 2\frac{7}{9}$. But
 8 out favorable or even 7.5 favorable would do.

$\frac{(7.5-1.5)^2}{7.5+1.5} = \frac{36}{9} = 4$. But if you had done 100
 experiments and 60 came out favorably, you have
 exceeded the probability of chance and can feel reason-
 ably sure that the results have supported the hy-
 pothesis. Below are the proportions for a considerable
 number of experiments

# of expts	proportions of results to give signif- cance				
			110	65.4	44.6
			120	70.5	49.1
			130	76.4	53.6
			140	81.8	58.2
			150	87.2	62.8
			160	92.6	67.4
			170	98	72
			180	103.4	76.6
			190	108.7	81.3
			200	114.1	85.9
9	7.5	1.5	300	167	132
20	14.4	5.6	400	220	180
25	17.5	7.5	500	272	228
30	20.4	9.6	600	325	275
35	23.4	11.6	700	376	324
40	26.3	13.7	800	428	372
45	29.2	15.8	900	420	480
50	32	18	1000	468	532
55	35.9	20.1			
60	37.7	22.3			
65	40.5	24.5			
70	43.3	26.7			
75	46.1	28.9			
80	48.9	31.1			
85	51.7	33.3			
90	54.4	35.6			
95	57.2	37.8			
100	60	40			

Tot 25% results by this formula

Quotes from "Five Stages of Greek Religion" by Gilbert Murray,
Columbia University Press, New York
1925.

p. 232 "Harnack somewhere, in discussing the comparative success or failure of various early Christian sects, makes the illuminating remark that the main determining cause in each case was not their comparative reasonableness of doctrine or skill in controversy - for they practically never converted one another - but simply the comparative increase or decrease of the birthrate in
233 the respective populations. On somewhat similar lines it always appears to me that, historically speaking, the character of Christianity in these early centuries is to be sought not so much in the doctrines ^{which} it professed, nearly all of which had their

roots and their close parallels in older
 Hellenistic or Hebrew thought, but in
 the organization in which it rested.
 For my own part, when I try to under-
 stand Christianity as a mass of doc-
 trines, Gnostic, Trinitarian, Mono-
 physite, Arian and the rest, I get no
 further. When I try to realize it
 as a sort of semi-sect society for
 mutual help with a mystical relig-
 ious basis, resting first on the pro-
 levites of Antioch and the great
 commercial and manufacturing towns of
 the Levant, then spreading by instinct-
 ive sympathy to similar classes in
 Rome and the West, and rising in
 influence, like certain other mystical
 cults, by the special appeal it made
 to women, the various historical
 puzzles begin to fall into place.
 Among other things, this explains

the strange subterranean power by which the emperor Diocletian was baffled, and to which the pretender Constantine had to capitulate; it explains its humanity, its intense feeling of brotherhood within its own bounds, its incessant care for the poor, and also its comparative indifference to the special virtues which are specially incumbent on a governing class, such as statesmanship, moderation, truthfulness, active courage, learning, culture, and public spirit. Of course, such indifference was only comparative. After the time of Constantine the governing classes came into the fold, bringing with them their normal qualities, and ~~therefore~~ thereafter it is Paganism, not Christianity, that

must uphold the flag of a desperate
 fidelity in the face of a hostile world
 - a task to which, naturally enough,
 Paganism was not equal. But I
 never wished to pit the two sys-
 tems against one another. The
 battle is over, and it is gross work
 to gaze at the wounded and the dead.
 If we read the literature of the
 time, especially the records of some
 of the martyrs under Diocletian, we
 shall at first perhaps imagine
 that, apart from some startling
 exceptions, the conquered party
 were all vicious and heliophil, the
 conquerors, all wise and saintly.
 Then, looking a little deeper, we
 shall see that this great controversy
 does not stand by itself. As in
 other wars, each side had its wise
 men and its foolish, its good men

and its evil. Like other conquerors these conquerors were often treacherous and brutal; like other vanquished these vanquished have been tried at the bar of history without benefit of counsel, have been condemned in their absence and died with their lips sealed.

The polemical literature of Christianity is loud and triumphant, the books of the Pagans have been destroyed.

"Only an ignorant man will pronounce a violent or bitter judgment here. The minds that are now tender, timid, and reverent in their orthodoxy would probably in the third or fourth century have sided with the old gods; those of more daring or primitive temper with the

Christians. The historians will only
 try to have sympathy and understand-
 ing for both. They are all dead
 now, Basilian and Iguatius,
 Cyril and Hypatia, Julian and
 p 235 Basil, Athanasius and Arius;
 every party has yielded up its
 persecutors and its martyrs, its
 hates and slanders and aspirations
 and heroisms, to the arms of that
 great Silence whose secrets they
 all claimed so loudly to have read.
 Even the dogmas for which they
 fought might seem to be dead, too.
 For if Julian and Sallustius,
 Gregory and John Chrysostom,
 were to rise again and see the
 world as it now is, they would
 probably feel their personal differ-
 ences melt away in comparison
 with the vast difference between

their world and this. They fought
to the death about this credo and
that, but the same spirit was
in all of them. In the words
of one who speaks with greater
knowledge than mine, 'the most
inward man in these four contemp-
oraries is the same. It is the
spirit of the Fourth Century'.
[Zeffen in the Neue Jahrbücher,
xxi .. 162 f]

" 'Dieselbe Seelenstimmung,
derselbe Spiritualismus', also the
same passionate asceticism. All
through antiquity the fight
against luxury was a fiercer and
stranger fight than comes into
our modern experience. There was
not more oblique luxury in any
period of ancient history than
there is now; there was never

anything like so much. But there does seem to have been more subjective abandonment to physical pleasure and concomitantly a stronger protest against it. From some time before the Christian era.

From some time before the Christian era, it seems as if the subconscious instinct of humanity was slowly rousing itself for a great revolt against the long intolerable tyranny of the senses over the soul, and by the fourth century the revolt threatened to become all-ab-

236 roking. The Emperor Julian was
~~p. 236~~ probably as proud of his fireless
 cell and the crowding lice in his
 beard and carock as an average
 Egyptian monk. The ascetic move-
 ment grew, as we all know, to be
 merciless and insane. It seemed

to be almost another form of lust,
and to have the same affinities
with cruelty. But it has prob-
ably rendered priceless help to
us who come afterward. The
more ages have often done
service for the same, the harsh
and suffering ages for the gentle
and well-to-do.

"Sophrosynê", however we
try to translate it, temperance,
gentleness, the spirit that in
any trouble thinks and is
patient, that saves and not
destroys, is the right spirit.
And it is to be feared that none of
these fourth-century leaders, neither
the fierce Bishops with their
homilies on Charity, nor Julian
and Sallustiana with their worship
of Hellenism, came very near to

that claim ideal. To bring back that note of Sophrosynê I will venture, before proceeding to the fourth-century Pagan creed, to give some sentences from an earlier Pagan prayer. It is cited by

Stobaeus from a certain Eusebius, a late Ionic Platonist of whom almost nothing is known, not even the date at which he lived. [Mullach, Fragmenta

Philosophorum, iii. 7, from Stob. i. 85]. But the voice sounds like that of a stronger and more robust age.

" 'May I be no man's enemy', it begins, 'and may I be the friend of that which is eternal and abides. May I never quarrel with those nearest to me; and if I do, may I be reconciled quickly. May I never devise evil against any man; if any devise evil against

~~any man~~ me, may I escape un-
injured and without the need of hunting
him. May I love, seek and attain
only that which is good. May I
wish for all men's happiness and
my none. May I never rejoice
in the ill-fortune of one who
has wronged me. When I
have done or said what is wrong,
may I never wait for the rebuke
of others, but always rebuke
myself, until I make amends.
May I win no victory that harms
either me or my opponent. May
I reconcile friends who are at
enmity with one another. May I, to
the extent of my power, give all
needful help to my friends and
to all who are in want. May
I never fail a friend in danger,
when visiting those in grief

may I be able by gentle and healing words, to soften their pain. May I respect myself. May I always keep tame that which rages within me. May I accustom myself to be gentle, and never be angry with people because of circumstances. May I never discuss who is wicked and what wicked things he has done, but know good men and follow in their footsteps.'

"There is more of it. How unpretending it is and yet how searching! And in the whole there is no petition for any material blessing, and - most striking of all - it is addressed to no personal god. It is pure prayer. Of course, to some it will feel thin and cold. Most men demand of their religion more outward and personal help, more physical ecstasy.

a more heady atmosphere of illusion.
No one man's attitude toward the
unchanged can be quite the same
as his neighbor's. In part in-
stinctively, in part superficially
and self-consciously, each genera-
tion of mankind reacts against
the last. The grown man turns
from the lights that were thrust
upon his eyes in childhood.
The son shrugs his shoulders
at the watchwords that thrilled
his father, and with varying
degrees of sensitiveness or dullness,
of fuller or more fragmentary
experience, writes out for him-
self the manuscripts of his
creed. Yet even for the wildest
or bravest rebel, that manu-
script is only a palimpsest.
On the surface all is new

writing, clear and self-assertive.
 Underneath, dim but indelible in
 the very fibres of the parchment,
 lie the characters of many ancient
 aspirations and raptures and
 battles which his conscious mind
 has rejected or utterly forgotten.
 And forgotten things, if there
 be real life in them, will some-
 times return out of the dust vined
 to help still in the forward grasp-
 ing of humanity. A religious
 system like that of Eusebius or
 Chrysostom, or even, Sallustianus, was
 not built up without much
 noble life and strenuous thought
 and steady passion for the knowl-
 edge of God. Things of that
 make do not, as a rule, die for
 ever.

p. 22. G. Murray defines $\pi\iota\omicron\tau\iota\varsigma$ or faith as
"some attitude not of the conscious
intellect but of the whole being, using
all its powers of sensitiveness, all its
feeblest and most inarticulate feelers
and tentacles, in the effort somehow
to touch by these that which cannot
be grasped by the definite senses or
analyzed by the conscious reason."

p. 25 - - - "It comes next of us even now
a shock to be told by a medieval
Arab philosopher that to call God
benevolent or righteous or to predicate
of him any other human quality is
just as Pagan and degraded as to say
that he has a beard!" - - -

p. 121 - "Its weakness (i.e. that of the ^{Pagan} ~~Cyprian~~)
lies in a false psychology, common to
all the world at that time, which
imagined that salvation or freedom
consists in living utterly without divine

or fear, that such a life is biologically possible, and that D. Wiggins limit it, ----

(?) To be without desire or fear would mean death, and to die is not to solve the riddle of living.

so 143. "Aristotle was not lacking in religious insight

Quote from "The Sources of Christian Ritual
& its Relation to the Culture Pattern of the
Ancient East" by E. O. James. An
essay in "The Salubritas" ed by
S. L. Hook. SPCK. London 1935-

pp. 237-8

"The ancient conception of the divine
kingship may have been poles removed from
that of the Founder of Christianity, since
there is no real parallel ~~to~~ in the mytho-
logical careers of Osiris, Tammuz, Adonis,
Demeter or Dionysos, and the actual life
and ministry of Christ as recorded in the
Synoptic Gospels. But if the ritual
renewal of the life of the king as the
embodiment of the prosperity of the
community gave place in Christianity
to lofty metaphysical concepts con-
cerning spiritual regeneration, the
symbolism employed to give expression
to these abstract yearnings was not
eventually changed. In the earlier

culture pattern the divine king underwent a real or mimic death and resurrection for the ~~same~~ purpose of ensuring the fruitfulness of the earth, and the increase of man and beast. This involved a ritual rebirth - a dying to live - and a re-enactment of the drama of creation, or some determining feature in the cultural history of the community. Then came a struggle or ~~contest~~ contest of some kind in course of which the king or hero was slain and restored to life again triumphant over his adversaries. A marriage typifying the union of heaven and earth frequently marked the victory and the festival concluded with a public manifestation of the restored victor and his proclamation as king and lord of creation and its powers.

"All this finds its counterpart on a spiritual plane in the Mithraism of

Christ and the doctrine of the 'Second Adam'. ---- As more ethical concep-
tions of right and wrong, and good and
evil arose, the root cause of the ills
to which flesh is heir was sought in
some original catastrophe at the
threshold of human history, so that
when attempts were made in post-exilic
Israel to explain the problem of evil
in terms of ethical monotheism, the
idea of a universal hereditary taint
and primal sin emerged. To clear
the Creator of complicity in the origin
of evil, an era of ethical perfection
prior to the Eden catastrophe was
postulated, and the fall of Adam came
to be regarded as the fundamental
cause of human depravity, and the
limitations resulting therefrom."

[cf. H. P. Wither, "The Idea of the Fall
and of Original Sin (London, 1927) pp

3-91 for a detailed account of these speculations.)

pp 253-4 (Referring to the idea of X as Messiah and divine being)

... "It was this aspect of the personality of Christ that figured most conspicuously in the ritual pattern as it took shape with the spread of Christianity in the Greek-Roman world. The divine kingship had made the idea of an earthly embodiment or incarnation of a deity in a human being familiar in the ancient East. The Emperor was *Deo iure* by virtue of his relationship with his predecessor, just as in Egypt he functioned through and within the occupant of the throne wherever he might be. The Christian claim went further than this, since it represented Christ as a new emergent of the divine on the plane of history; the culmination of a great

spiritual awakening which constituted one of the turning points in human civilization. The culture of the king to ensure the prosperity of the community over which he ruled underwent a fundamental change during the millennium in which Christianity appeared. As a result the old nature-cults were re-evaluated in terms of a new approach to the Ultimate Reality behind and within the universe, independent of temporal and spatial considerations. In the East in the matter of Oriental philosophies and systems which characterize the religious thought of India and the surrounding nations from the sixth century B.C. onward, Gautama set to work to find a 'way' through the maze of conflicting theories.

no | But while he started from the general principles of the Upanishads, it was a purely ethical and moral code that the Buddha evolved independent of the ancient ritual pattern. In Judaism and Christianity, on the other hand, the former method of approach was retained and given a symbolical interpretation. [True, Buddhism abandoned most of the old ritual & myth, but it soon created new ones, & the ultimate meanings are the same as of old (Hinduisms? etc.)]

p. 256

"The Hellenistic atmosphere of the Greek-speaking cities was heavily charged with Oriental odours, and in it moved a great variety of human types - Greeks, Syrians, Anatolians, Chaldeans, Arabians and Jews - who met and jostled and talked and gesticulated -

related and bargained and exchanged
ideas in the vulgar colloquial
Greek which, as a result of the
conquests of Alexander and by the
policy of his successors, had become
the common medium of intercourse
in the Levant.' (R. J. Paulinon,
'The New Testament Doctrine of the
Christ', London, 1926, p. 58). In
such a culture there were many
contacts with the gentile world of
the ancient East which greatly
outnumbered those with Judaism,
so that the populace of Athens
were much more familiar with
the rites of Eleusis than those of
Jerusalem, and with the worship
of Isis and Osiris in its Greco-
Egyptian form than with the
apocalyptic Son of Man. Therefore,
if Jesus was to gain the allegiance

of the Gentile world, He must exchange His more peculiarly Jewish attributes for those of the wider conception of a $\kappa\rho\upsilon\pi\omicron\varsigma$ $\eta\mu\epsilon\upsilon\varsigma$, the Divine Head of a $\Theta\epsilon\omicron\delta\omicron\varsigma$ called into being for His worship and service to the world.

"As Dean Inge has remarked, if Christ had not instituted Baptism and the Eucharist, the Church would have been compelled to invent them as if she were ever to prevail in the Empire, so deeply rooted in the Gentile mind was the ritual of which these sacraments are a part. It was not difficult to spiritualize the ancient symbolism in terms of the ~~ancient~~ universal King and Saviour of mankind laying down His life in voluntary self-oblation, and henceforth communicating Himself sacramentally to His

people in the outward and visible
signs of initiation sacrifice and
communion. To have started
de novo would have been fatal
in the circumstances, and the
church was probably wise in not
attempting the impossible. More-
over had not the Author of
Christianity Himself said, "The
kingdom of heaven is like unto a
man who is a householder, who
brings out of his treasure things
new and old?"

Repentance (Quote from The Jewish En-
cyclopaedia 1905)

"The full meaning of repentance, according
to Jewish doctrine, is clearly indicated in
the term 'teshuvah' (lit 'return'; from
the verb שׁוּב). This implies (1) all trans-
gression and sin are the natural and

inevitable consequence of man's straying from God and His laws (cf. Deut. XI, 26-28.; Isa. i, 4; Jer. ii, 13; XVI, 11; Ezek. XVIII, 30).

(2) It is man's destiny and therefore his duty to be with God as God is with him. (3) It is within the power of every man to redeem himself from sin by resolutely breaking away from it and returning to God, whose loving-kindness is ever extended to the returning sinner. 'Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God for He will abundantly pardon'. (Isa. Iv, 7; compare iii, 12; Ezek. XVIII, 32; Jer. ii, 3). (4) Because 'there is not a just man upon earth, that doeth good, and sin-
neth not' (Ezek. vii, 20; 1 Kings viii, 46), every mortal stands in need of this assistance on his 'return' to God.

The Mosaic legislation distinguishes

between offenses against God and offenses against man. In the first case the manifestation of repentance consists in:

(1) Confession of one's sin before God (Lev. v. 5; Num. v. 7) the essential part of which according to rabbinical interpretation (Yoma 87 b; Maimonides l.c.i.1) is the solemn promise and firm resolve not to commit the sin again. (2) The offering of the legally prescribed sacrifice (Lev. v. 1-20). Offenses against

man, in addition to the confession and sacrificial retribution in full of whatever has been wrongfully obtained or withheld from one's fellow man, with one-fifth of its value added thereto (Lev. v. 20-26) etc.

... The Prophets denigrated all.

(such) outer manifestations of repentance, insisting rather on a complete change of the inner's mental and spiritual attitude. They demanded a rege-

tion of the heart i.e. a determined turning from sin and returning to God by striving after righteousness. (Isa XIV. 1-2, Jer.; Joel ii. 13 R.V.; Ezek XViii. 31)

--- "All that the Bible teaches of repentance has been greatly amplified in rabbinical literature. ---

"Repentance is the prerequisite of all atonement. ---

"In Biblical Hebrew the idea of repentance is represented by two verbs -- 'shub' (to return) and 'nibham' (to feel sorrow; comp. Job xlii. 6, 'I... repent in dust and ashes'; and Joel ii. 14 'he will return and repent') -- but by no substantives. The underlying idea has been adequately expressed in Greek by μετανοια, a word which denotes 'change of mind and heart'. The idea, however, is peculiarly Jewish, so much so that its ethical force is lost in the Christian dogma of

the atoning Christ. --- In fact, when Paulinus speaks of a 'saving grace' of God through Christ, Judaism emphasizes the redeeming power of teshubah, which is nothing else than man's self-redemption from the thralldom of sin. ---

¶

Repentance (The Universal Jewish Encyclopedia).

"The Bible has several words to express regret and remorse (nihem, harat), but repentance in the religious sense is indicated chiefly by the verb shub, 'to turn' or 'to return' (Deut. 4:30; Mal 3:7 and frequently). From this is derived the noun Teshubah, the usual term in post-Biblical Hebrew for repentance. Thus repentance means to turn back to God, by turning from the ways of wrongdoing to the ways

of righteousness. The ethical and religious complement one another. . . .

"Israelites were commanded in ancient times to 'afflict their souls' on the Day of Atonement (Lev. 23:27), and fasting was always a common expression of contrition. But the practice of penance — that is, of religious exercises, chiefly ascetic, to neutralize the effect of sin — is comparatively rare in Judaism. It was most frequent during the Middle Ages, as a result of Christian influence. Ascetic practices were, however, neither as usual nor as extreme in Judaism as in Christianity. . . . In reaction against an excess of penitential gloom, the ~~Hasidic~~ ^{Hasidic} teachers insisted that even sorrow over one's sins must give way to the joy of God's presence."

"It is clear that Judaism cannot

tolerate the pagan notion that one shows himself unmanly and 'loses face' by admitting himself to be at fault. Likewise, Spinoza's view that an emotional sense of guilt and contrition is undesirable is alien to Judaism. Equally foreign to Jewish thought is the Pauline belief that man can do nothing to extricate himself from sin, and must rely on God's grace alone. Judaism indeed recognizes the need of divine grace, but it also declares that man can and must attempt his own moral regeneration. The doctrine of return is an affirmation of human freedom.

... "The rabbis of the Talmud then the same spiritual prophetic note. The external means of atonement, the sin offering and the Yom Kippur

ritual, continued in practice till the fall of the Temple; and ever thereafter there left some impress on the thinking of many Jews. But the rabbis emphasized the importance of spiritual and moral rebirth, insisting that repentance and good deeds are at least as efficacious as the old sacramental ~~ways~~ methods of obtaining God's favor.

The Effect of Different Percentages of Protein in the Diet. I. Growth

by James Rollin Slocum, Dept of Physiology, Stanford University, Calif.

American J of Physiology, vol 96, #3, March, 1931. pp 547-556

Expts on rats. Began w. 90 pairs, 18 rats in each of the 5 groups.

	Diets groups				
	I	II			
Protein	10.3	14.2	18.2	22.2	26.3
Fats	12.2	14.2	15.9	17.8	19.7
Carbohydrates	77.5	71.6	65.9	60.0	54.0

Summary

"These results indicate that when best growth is considered the amount of protein in the diet should be slightly in excess of 14 per cent. A deviation of 4 per cent greater or less produced no serious results. They further show that as the per cents of protein increase

beyond the optimum there was a progressive retardation ~~of diet~~ in growth. Indications are that similar results would obtain if the per cent of protein were reduced progressively below the optimum.

or diet slightly over 14% protein: "This would correspond very closely to the diet recommended by Voit (1881) for a man weighing 70 to 75 kilos. This diet contained 118 grams protein (15.84%), 56 grams of fat (17.5%) and 500 grams of carbohydrates (67.11%) with an energy value of 2053 calories, or 42.42 calories per kilo of body weight."

Spontaneous activity

Paper II, Ibid pp. 557 - 561 showed that "A dietⁿ containing 14 and 18% protein is best suited to the albino rat for maximal spontaneous running".

Paper III Intake & Expenditure of Energy

Summary

- ~~"These results indicate that a diet~~
8. The average life span from shortest to longest was in the order of groups II, III, V, IV, and I.
9. The order of number born from greatest to least was groups II, III, I, IV, and V. The number of young weaned and weaned was in the same order.

11. These results indicate that a diet containing between 14 and 18 per cent protein would result in greatest efficiency in maximal growth, spontaneous activity, reproduction and life span in the rat. They also show that during the growing period the diets containing the larger per cents of protein produced the greater per cents in body weight."

One significant table

group	# of rats	average young born	average young weaned	average food eaten grams
I	10	23.7	17.8	14,666
II	10	32.3	24.3	16,420
III	10	24.0	15.2	18,049
IV	10	12.4	8.6	13,398
V	10	7.0	3.7	17,825

Table IV Reproduction #2, May 1931
Vol. 97 pp. 322-328.

Table 2

group	Fertile females	Total young	Total #	Litters average #	average size
I	23	642	122	5.30	5.26
II	21	623	121	5.76	5.15
III	17	314	67	5.74	4.68
IV	14	184	42	3.00	4.38
V	13	148	38	2.92	3.90

Table 3

Groups	# of litters	Young born			average young per mating	
		males	females	total	total mating	fertile matings
I	122	324	328	652	27.2	28.3
II	121	312	311	623	29.6	29.6
III	67	141	173	314	14.9	18.6
IV	42	88	96	184	8.0	13.1
V	38	66	86	152	5.8	11.7

Summary

2. Sterility was more pronounced in the males than in the females in each group. Group II had the highest per cent of fertile animals in each sex and group V the lowest per cent. The order of fertility in both sexes from highest to lowest per cents was groups II, I, III, IV and V. The extreme per cents of fertility in the males were group II, 87 and in group V, 33. In the females they were 100 and 50 per cent respectively.
3. From longest to shortest reproductive

spans the order in both sexes was group II, I, III, IV and V. The males of groups I, II, and III had longer reproductive spans than the females of these groups. In groups IV and V the reverse obtained.

4. The average number of litters, and the average number of young born per pair from greatest to least was in the order of groups II, I, III, IV and V. The size of the litters was in the order of I, II, III, IV and V. - - - -

10. In general the order of efficiency of reproduction of these five litters from greatest to least was II, I, III, IV and V.

Group	Fertile Animals					Total Matings			
	Number		Average reproductive span			Number		% fertile	
	male	fe-male	male	female		male	female	male	female
I	21	23	318	285		25	24	84	96
II	20	21	354	351		23	21	87	100
III	14	17	293	186		22	21	64	81
IV	10	14	124	151		23	23	43	61
V	9	13	69	127		27	26	33	50

Shiel

V. T. C. Offspring. #4 July, 1931 Vol 97
First Generation
pp. 573-580.

Table I

574

Group	Fertile Females	Litters Born			Young Born					
		Total #	Average #	Average size	Total #	Average #	Males		Females	
							num. in	average weight	num. in	average weight
I	23	122	5.30	5.34	652	28.3	324	5.21	328	5.17
II	21	121	5.76	5.15	623	29.6	312	5.27	311	5.05
III	17	67	3.94	4.68	314	18.5	141	5.50	173	5.34
IV	14	42	3.00	3.38	184	13.1	88	5.65	96	5.27
V	13	38	2.72	4.00	152	11.7	66	5.48	86	5.35

before we consider the average number of litters

"This table shows that the total number of litters and young born in each group was greatest in group I and decreased as the per cent of protein in the diet increased. This would be expected as the number of fertile females followed the same order. [No; not in I & II resp.] But we also see that the average size of the litters decreased in the

Amey Red Silver 50² 5 pp photostats
single copies \$4.00 each ordered
2101 Constitution Ave. Washington 25, D.C.
224 Physiology

127

same manner from 5.34 in group I to 4.00
in group V. When we consider the average
number of litters and average number of young
per fertile female we find that group II
was most efficient and was followed by
groups I, III, IV and V in order. This
shows the efficiency of the diets on the
reproduction of fertile females. But
this does not take into consideration the
p. 575 sterile females. The true values of the
diets used is shown only when the
average number of young borne by all the
females used in each group is considered.
This gave the following averages in
the order of greatest to least efficient;
group II, 29.6; group I, 27.2; group III,
14.9; group IV, 8; and group V, 5.8
The order of efficiency of the diets is not
changed from that of the fertile females.
It shows that the diet containing 14

per cent was most effective, and that the 10 per cent protein diet was almost as good. These data also show that the greater the per cent of protein above 14 per cent, the more inhibitory were the effects on the number of litters and the number of young born. This inhibition may have caused fewer ova to have been liberated, a reduction in the vitality of the sperm, the ova, or both, or in greater prenatal mortality of the young. Possibly all three were instrumental in causing the reduction in the number of young born.

p. 80

Summary

1. The order of fertility of both sexes of the parents from highest to lowest was groups II, I, III, IV and V.
2. The average number of litters and the average number of young born per

pair from largest to smallest was in the order of groups II, I, III, IV and V.

4. Results indicate a greater prenatal mortality of males than of females.
5. The mortality of the young during the nursing period was least in group II and greatest in group V. [I, 40; II, 28; III, 49; IV, 40; V, 51]. With the exception of group V the mortality of the females was greater than that of the males of the same groups. A greater postnatal mortality of the males than of the females is suggested.

16. The data show that group II reared a larger number of young which represented a higher percentage of young born than of any of the other groups. This was probably due to the more vigorous young in group II. The data also show that in general the rate of growth of the young increased

as the percent of protein in the diet increased.

3rd bid. VI. Weight of Mothers during Gestation and Lactation. pp 626-628. 1931, vol 27. #4 July.

3rd bid VII. Size Span and Cause of Death. Vol 98, #2, Sept, 1931 pp 266-275. "This paper deals with the results of the original 18 pairs in each group and with such remates as were mounted ~~by~~ on account of the premature death of one or both of the first matings. . . . "It is practically impossible to make lifelong experiments and observations in regard to diet on human beings because of the lack of control of the food intake for a lifetime and the environmental conditions of the subjects while the diets are modified in known and definite.

the ways. The diet and the environment can, however, be completely controlled in experiments on the rat. The chemistry and physiology of nutrition in man and the rat are sufficiently similar, that the establishment of a nutritional principle by experiment with one of them may in all probability be expected to apply to the other species as well. Mitchell (1929) concludes that with proteins, as well as other nutrients, successful nutrition and continued health and physiological efficiency are possible over a wide range of intake. --- He seems to advise that a diet should contain too little or too much of any food.

"That growth is influenced by the source of protein in the diet has been shown by Hoagland and Sanders (1927)

p. 268

"The length of the reproductive year

in both sexes from longest to shortest was groups II, I, III, IV and V. The shortening of the reproductive span was due more to a delayed beginning of reproduction rather than to an earlier recession of this activity.

268 -- "Certain ingredients in the diet are essential for ~~feeding~~ normal life and physiological activities. Glaser (1923) has shown that the house fly lives but a short time (1 to 8 days) and lays no eggs when fed exclusively on protein or products of protein hydrolysis. Similar results obtained when the diet consisted of raw starch. Sucrose lengthened the life but did not induce egg laying. When boillon was added to sucrose the longevity and egg deposition reached a maximum. Sherman and Campbell (1928) when feeding two groups of rats on adequate diets

which were nutritionally equal but differed in the proportion of the milk content found that the groups receiving the larger portion of milk averaged a 10 per cent longer life span. Campbell (1928) has also shown that when rats were fed on a diet composed of 1 part milk and 3 parts whole ground wheat, and containing 15 per cent protein ~~and~~ one half of which was derived from the milk and the other half from the wheat strong healthy progeny resulted up to the 24th generation. A second group fed 1 part milk to 5 parts whole wheat and containing 13 per cent protein one third of which was from milk and two thirds from wheat, had only reached the 17th generation. A third group fed milk 1 part and wheat 9 parts containing 12 per cent protein, 20 per cent of which was furnished by milk and

80 per cent dry wheat, lived so poorly that they were not continued beyond the second generation. The first group had the longest life span. Hatches (1926) experimenting on two groups of rats fed 1, a well well-balanced diet containing 29 per cent protein, and 2, the same diet to which each rat received daily in addition 8 grams lean meat cooked rare. This diet contained 36 per cent protein. He found a greater mortality in the last group receiving the meat in addition.

The Effect of 5 percent Per cent of Protein in the Diet of Successive Generations.

James Rollin

5 London. Am. J. of Physiology
vol 123, #2 August, 1938. pp 526-542

"The purpose of this paper is to present

the results of six succeeding generations of rats fed continuously on the same diets as their ancestors ... The life span of the offspring could not be determined due to lack of room and cages. Only the mated pairs were permitted to live their natural life span. --- The experiment extended through six generations and required almost eight years.

Due to restrictions on the length of papers by the editorial staff the presentation of the results of this research will have to assume little more than an abstract form. [Full report in Univ. Series of Stanford U.]. --

The rate of development of the young can be determined by the age at eruption of the incisor teeth, the opening of the eyes, the disappearance of the vaginal membrane (sexual maturity) and by the increase in weight.

Invoice from "Conditions of Nervous Anxiety
or their Treatment" by Wilhelm Stekel
trans. by R. G. F. . Eugene Paul Books
1923

Fear is the expectation of displeasure. .
In the narrowest sense, fear is aversion to
death. . . . Fear is the expectation of
the unknown. We fear only what is new.
What has become familiar to us loses
the capacity to produce fear. Death,
too, is to us the absolutely new and
unknown.

"Man endures everything, but not
the unknown whose characteristic symbol
is the death. Faith fulfills a great
mission by setting up a positive
affirmation in place of the great
question mark. Religion is the
symbolized waiting of the unknown
God descending to the children of
man becomes human. . . . Only
the unknown are pronounced holy;
. . . 'Fear is the prolongation of life' says
Leonardo da Vinci. Fear is really
only the longing for its prolongation.

Chap XVI of "The Dynamics of Human Adjustment" by Principals M. Symonds, Ph.D. of Education, Teachers College, Columbia U. D. Appleton - Century Co. N.Y. 1946. pp 362 et seq.

"Guilt is a variety of anxiety, and so far as can be determined, the nature of the feelings and emotions and their physiological concomitants are precisely the same in guilt as they are in anxiety. Guilt is sometimes called conscious-anxiety or social anxiety as distinguished from objective anxiety toward some outside stimulus or event. Guilt, then, is a form of fear, although, because of its derived nature, the feared object is not immediately discernible. Guilt is anxiety arising from the superego, that is, from the demands and prohibitions of parents or other parental figures which have been

introjected. Anxiety, as we have seen, is the fear of anticipated danger. Guilt, then, becomes the fear of those tendencies within the self, which disapprove and threaten punishment. --- It is this uncomfortable feeling, stirred up by his own inner standards of right and wrong, standards which are, of course, the result of the teachings of his parents and society in general, which we call guilt. ---

"Guilt -- is not found in the very young child before he has assimilated into his own behavioral patterns the teachings of his elders. --- In later life, however,

Guilt arises from fear of loss of
 self regard and also from the
 dread of punishment. With regard to
 the first, guilt arises from the fear of
 being at odds with oneself, that
 is, the parents within, and from
 fear and loss of self-love.

will be supplied by readers.

Trailers

R. M. C., San Francisco, Calif., is interested in trailer living and whether it can be satisfactory as a home-making arrangement, and asks for trailer books based on personal experience.

"Trailer at Sixty-five," by Mary H. Dole (Dodd), is based on experience and tested conviction; a retired school teacher who had always wanted to see more of the United States decided that now was the time and this the method for bringing that about, and her invigorating book tells in detail how it was done, from buying and equipping the trailer to living in it along the way. Clinton Twiss, in "The Long, Long Trailer" (Crowell), tells how the author and his wife, who hadn't had a vacation for years, decided to take a good long one, buy an elegant trailer and see the U. S. A. Being completely inexperienced, the vacation cost more money than they'd expected and lasted less time, but it makes a book whose good humor lasts all the way. Morley Cooper's "Trailer Book" (Harper) is a practical guide to the selection, equipment and maintenance of a modern trailer. In 1947 Popular Mechanics published a pamphlet, "House Trailer," with design and building instructions for a seven-foot trailer and equipment.

Switzerland

R

THE
By F
trate

Q
be
Y
41
ma
ade
pri

143

From Roy Walker's "Theatre" magazine
Aug. 2, 1956 77 Dean St London W1

DANCE, DEVIL AND DEITY

A. V. COTON

IT has fallen to the lot of a Swedish professor of pharmacology to produce a most profound — and probably the first — analysis of the history of religious dancing in Europe. Under the title of *Religious Dances* (Allen & Unwin, 35s.) Professor Backman, of Upsala, has compiled a study of the various kinds of dancing associated with church festivals, popular saints' civil ceremony attached to church custom; and also the kinds of dancing which marked wholly licentious occasions and the convulsive dances which at one time took possession of entire populations. It is about this latter type of choreomania that Professor Backman makes his most original observations.

The book is not written to a hypothesis, nor is there any profound attempt to relate dance outbursts to anything but religious occasions; the material would, in fact, have been susceptible to analysis in terms of its widest social significance — how dancing of various kinds was either a sincere religious gesture, or a defiance of religious prohibition; how all forms of dancing connected with the Church must also show some relation to the social tensions existing between prince and peasant and all the grades in between. The raw material compiled from thousands of records has been most thoroughly examined and all its parts cross-referred to one another before the author has been satisfied that the material does, in fact, suggest that a nearly 100 per cent. proof exists for his deductions.

The importance of dancing as a part of religious observation is emphasised by a recital of very well authenticated record, from Babylonian, Egyptian and Jewish practice into the early years of established Christianity. Variations of dance mode, the probable reasons for their growth and their specific function, are noted amongst the several different sects of the Christian faith. A study of the gradual emergence of certain set dancing practices for Church use follows: i.e., the custom of making dance pilgrimages to the graves of martyrs and the later development of such mocking ceremonials as the Feast of Fools, and the founding of such practices as the special forms of local church-dance

which arose at Auxerre, Besancon and Seville — this latter still forming a part of contemporary ceremonies.

Distinct from these were the "public" church dances, those in which only the congregation took part and which were performed around, but not inside, the building itself; arising from this type was a special series of dance occasions confined to the churchyard — i.e., mainly a burial ground — in which the dance was a form of memory tribute to the buried dead and also a mode of appeasement towards their ghosts. . . . The story grows in conviction through the centuries as the author quotes from bishops' prohibitions, priestly records in parish documents, commentaries by religious and lay writers who observed these curious happenings. But the Black Death provoked a reactionary movement of flagellants, whole processions of humble folk who believed that the hideous disease was a Divine infliction which required some striking act of self-abasement and humiliation. From this point the author drives his fascinating story onward with fresh vigour; for there comes an obvious, though at one time puzzling and almost incomprehensible explanation of the relation between flagellation and the kind of evil possession which led to terrifying dance epidemics. The dance epidemic, about which most of the evidence has seemed incredible to an abnormal degree, is put into a perspective which enables us to acquire a totally new view of Dance, Religious Observance, Primitive Medicine, as they related to the mediaeval pattern of life over the entire face of Western and Mediterranean Europe.

These outbreaks of uncontrolled and violent physical movement, little of which could be accurately called "dancing," were in the author's view severe mass visitations of a curious poisoning, due to the restricted diet of the times and to the lack of medical knowledge of the nature of vegetable poisons. All the available evidence from cleric, layman and medical authority, plus a painstaking process of deduction leads the author to the conclusion that ergot poisoning was a regularly recurring minor plague amongst most peasant communities from the fifteenth to

the early part of the nineteenth century. Ergot is a grain-fungus, and rye—for generation after generation the basic peasant grain in Europe—is particularly susceptible to ergot growth. The frightening outbreaks of choreomania which terrified whole populations, which the Church alternately ignored or condemned, which ended in vast numbers of violent and excruciating deaths from a highly complex form of blood poisoning, were in fact the victims' spontaneous efforts to rid themselves of the choking and paralysing symptoms by violent agitations of the limbs, reckless flings on the ground, and exaggerated leaps and convulsive writhings.

Throughout all this history the author carefully puts in perspective the attitude of authority towards every kind of mass dancing associated with religious occasions. Sometimes it was accepted as a seemly tribute to Heaven, at others frowned on for its excess of spontaneity, frequently leading to frenzies of sexual release. The story, in common with any other piece of good historical relation, leaves us in mid-air as it were; there was no observable beginning to religious dancing, and there is no discernible end to it—yet. Dancing was the first means that Man found to express his dependence on gods, and his first method of creating a crude ceremonial to appeal for their protection, their gifts and their mercy. As always the priesthood has turned to its own advantage the spontaneous behaviour of the flock; where dancing was confined by some sort of discipline and performed in fairly continuous rhythmic pattern, it was allowable as a tribute secondary to prayer: wherever it was done with a more primitive vigour and lack of inhibition, authority not only forbade it, but took active steps to label it heretical.

Apart from such rare survivals as the

actual formal dancing of "los seises" at Seville, a good deal of dance element still lingers in religious observances in odd corners of the Christian world. Wakes for the dead in several countries still involve a simple choric dance—as well as the dirges and formal bread-breaking. And by a reciprocal process much of the pattern, rhythm and repetition in many forms of social dancing is parallel with the dance modes used to celebrate saints and martyrs, cast out devils, and glorify, from one's own humble incentive, the appropriate gods.

Because the dance is the primary human way of giving expression to emotions, there must continue to exist an ineradicable connection between popular dance forms and some kind of observation of superhuman powers. Amongst all our arts probably our current kinds of highly stylised stage-dancing are farthest removed from their primitive basis; yet the very need to be gathered together inside a place of assembly, with performers and spectators parted by some form of barrier—actual or implied—for theatrical entertainment (or relaxation, or stimulus, or emotional revivification) suggests that the link between Temple and Theatre is still a strong one. To the degree that the fine dancer always works with a sense of dedication—however dimly perceived—to that degree he is making a religious gesture each time he dances: he is *aware of* the inexplicable mystery of life, of his own inability to comprehend it fully, and of his need to celebrate the unknown giver of the skill he possesses and works with to create a beauty or a mystery. Professor Backman's study prompts reflections on the perpetual fascination of all dancing for every kind of human satiation or stimulus, no less than on the extraordinary uses to which dancing has been put for the purposes, direct and indirect, of Christianity.

You can help THEATRE by—

Paying your renewal subscription without reminder.

Giving addresses for free specimen copies.

Subscribing to the Fund (see page 17).

Quotes from a lecture by René' Fieship
Middle "Science and Religion in Our Time"
delivered at Dartmouth College 1952.
(copy loaned to Rosey)

p. 2

"Laplace spent his whole life in
scientific studies and he presented Napoleon
with a new system of the universe.
When Napoleon wondered why God had
no place in the system, Laplace re-
plied: "We no longer need the hypothesis of
a creator". But toward the end of his
life Laplace became brooding and
dissatisfied. His friends tried to en-
courage him by pointing out his great
scientific achievements. But he waved
them aside and remarked that his
life and his learning had been
wasted because he had neglected the
most important thing of all: obedience
to the divine commandment of love".
--- {The skeptical Bertrand Russell

now says } "There are certain things that
our age needs. The root of the matter is a
very simple and old-fashioned thing:
The thing I mean - is love, Christian
love, or ^{you to} compassion. If you feel this, ~~if~~
~~you have a motive for existence, a~~
~~guide in action, a reason for courage, an~~
~~imperative necessity for intellectual~~
~~honesty."~~ - - -

p. 16

Reality

"It is rather surprising that the find-
ings of modern physics are mainly re-
sponsible for the drastic change in the
scientific evaluation of our universe. Yet
it is physics that revolutionizes the
whole concept of reality. Materialism
proclaimed consciousness and reality as
identical. But modern physics is
constantly dealing with non-concrete
matter which is very real, nevertheless.

"Niels Bohr explained this well.
'We chemo-physicists', he declared, 'are

working to describe objects which are not observable. We can only deduce their characteristics from their effects. Yet these unobservable objects are not less real than the observable ones. Indeed, many important scientific results are based precisely on facts which cannot be demonstrated by physics.

'No one has actually seen a six-dimensional space-time, a spherical universe, or waves of probability. Yet these immaterial concepts are factual actualities. Max Planck whose quantum theory revolutionized classical physics stated frankly: 'Above the entrance to the temple of science is inscribed the motto: You must believe.' And he added, 'Original knowledge which is called faith is the basis of all modern

science.' Thus contemporary science,
just as religion, demands faith in some
things which we cannot see, measure,
weigh, or even imagine. Now if the
ultimate truths of science itself rest
on something invisible and intangible,
how could science dismiss as unreal
and illusory the invisible and intangible
truths of other realms of knowledge,
as for instance religion?

"Modern science has come a long
way from the arrogance of materialist
scientism. It no longer believes that
everything can be explained. It
recognises its boundaries and limitations.
It knows that science can illuminate
only partial aspects of reality. And
it admits that it can describe only
the relationships of things to one
another, but not what and why the
things themselves are. As the

British biologist A. J. Thomas put it:
'Science fishes in the sea of reality
with a particular kind of net which
is called scientific method. And
there may be much in the deep blue
sea which the meshes of the scientific
net cannot catch.' - - -

.. "Common to both science and
religion is the conviction that what
is visible counts of things invisible.
Common, too, is the belief in an orderly
plan operating behind all phenomena.
As Einstein stated it: 'The basis of
all scientific work is the conviction
that the world is an ordered and
comprehensive unity, which is a
religious sentiment. My religious
feeling is a humble amazement
at the order revealed in the one
small patch of reality to which
our feeble intelligence is equal. All

Assumptions

the subtle speculations of science
arise out of a deep religious feeling;
without that, they cannot be fruitful.
And he concludes, 'Every really
deep scientist must necessarily have
religious feelings.'

[Some other religious scientists are
James, Eddington, Millikan, White-
head, A. N. Conpton, Carl W.
Miller (prof of physics at Brown U.), geolo-
gists Wm N. Rice of Wesleyan &
Rutger, Nathan of Harvard, Engle,
biologist J. N. Haldane, zoologist
Henry Fairfield Osborn, Psycholo-
gist Wm McDougall.]

Quotes from Mrs. of L. P. Pine's
"Conversations with A. N. Whiteland"

Wh. p. 220-221.

"I think we take in quite as much through our sense of hearing as by our sense of sight, perhaps more. Mind you, I don't mean to compare our dependency on the two senses, for we are more dependent on our sense of sight since we have mobility. But I think we respond more to a solemn sound, to music, or to a great bell. It establishes the emotion almost instantaneously, and we think about it only later. Organ music much more easily conveys a devotional attitude than visual objects. Your national anthem, which I hear frequently over the radio, does not, fortunately, lend itself to being shouted by mobs in unison, but it admirably serves its purpose and,

hearing it, I am more moved than
by the sight of your flag. I say
nothing", he smiled as he spoke,
"about the relative merits of your
~~for~~ national play as a play. The
point I am making is that, with
the sense of sight, the idea com-
municates the emotion, whereas,
with sound, the emotion com-
municates the idea, which is more
direct and therefore more power-
ful."

(LP) "One of the Symphony men and I
were at a performance of Debussy's
John Gabriel Borkman. In the
second act someone plays Saint-
Saëns' Dance Macabre behind the
scenes. The play is powerful, but
when the music stopped we looked
at each other and smiled. The
music, though toned down so as not

to blur the dialogue, had smothered the
scene. It had done just what you
said, - spoken to the emotions directly."

"Ninety percent of our lives," he
replied, "is governed by emotion.
Our brains merely register and act
upon what is telegraphed to them by
our bodily experience. Intellect is to
emotion as our clothes are to our
bodies: We could not very well
have civilized life without clothes,
but we would be in a poor way
if we only had clothes without
bodies." — — —

245-6

... "Adventurers must use their
reason and must know the past, so
as not to go on repeating the mistakes
of history. One of my anxieties about
this war has been lest a rigid
system be imposed on mankind and

that fragile quality, his capacity for novel ideas, for novel aspects of old ideas, he froze and he goes on century after century, growing duller, more formalized until he and his society reach the static level of the insects. Asia has known something of this sort. Good things no doubt were being said in China a thousand years ago, but for at least two thousand years, each century was a little less interesting than the century before; and when people want to tell me what civilization owes to India they have to stand back at about 500 B.C. You may have wondered at my coolness not to John Dewey personally, whom I respect as a man and certain aspects of whose thought I admire, but to his thought. The reason is that

the emphasis of his thought is on security. But the vitality of man's mind is in adventure. The Egyptians in 500 B.C. obviously had an enormous history behind them, yet there was no adventure in it. Contrast with it the little they have bequeathed to Western man with the ~~rich~~ much in aesthetics and morals which we inherited from the Greeks and the Hebrews. "-----"

259. "The question arose whether myth is the form in which primitive peoples express their general ideas before they possess a language of abstractions, with the result that later the myths are perceived to have been abstract ideas. I had raised this question before.

but I raised it again, thinking that something different might come out of it, and it did.

"The myth", said Whithead confidently, "comes before general ideas exist. When it first arises, I think, there is no thought of personalizing any abstract conception at all. Rather, the myth makes us see certain personalities clashing, with specific results, or see one force arising in the universe around them, to be opposed, or aided by another force, and these processes are personalized. Later, these myths are rethought by more philosophical minds and seem to contain the germs of abstract ideas; just as, a moment ago, we were saying that when the Greeks ceased to believe in their gods as superhuman

beings, they saw that they still contained aspects of symbolic truth. "-----"

362 "It was a mistake, as the Hebrews tried, to conceive of God as creating the world from the outside, at one go. An all-foreseeing Creator, who could have made the world as we find it now, - what could we think of such a being? Foreseeing everything and yet putting into it all sorts of imperfections to redeem which it was necessary to send his only son into the world to suffer torture and hideous death; outrageous ideas. The Hellenic religion was a better approach; the Greeks conceived of creation as going on everywhere all the time within the universe; and I also think they were happier in their conceptions

of supernatural beings impersonating
these various forces, some good,
others bad; for both sorts of
forces are present, whether we
assign personality to them or not.
There is a general tendency in the
universe to produce worthwhile
things, and moments come when
we can work with it and it
can work through us. But
that tendency in the universe to
produce worthwhile things is by
no means omnipotent. Other
forces work against it.

"God is in the world or numbers,
creating continually in us and
around us. This creative principle
is everywhere, in animate and
so-called inanimate matter, in the
ether, water, earth, human
beings. But this creation is a

continuing process, and 'the process itself is the actuality', since no sooner do you arrive than you start on a fresh journey. In so far as man partakes of this creative process does he partake of the divine of God, and that participation is his 'immortality', reducing the question of whether his individuality survives death of the body to the state of an irrelevancy. His true destiny as co-creator in the universe is his dignity and his grandeur."

"The study of history is essentially
the study of conscience." Lord Acton.

As Titian was mixing rose madder,
His model posed nude on a ladder.
Her position to Titian
Suggested coition,
So he climbed up the ladder and had her.

Quotes from an article "Christianity
and Islam" by Frithjof Schuon in
"The Arab World", loaned to me by Sanga
Coomaraswamy.

--- "At no time, as far as we can judge
from historical data, has Christianity been
applied to social conditions in the full
meaning of the word 'social', never has it
entirely embodied human society; in
the form of the Church it has imposed
itself on men without attaching them to
it, for Christianity has not assigned
to all her followers functions allowing
them to take a more direct share in

its inner life; it has not sufficiently
hallowed human acts; it has ex-
cluded the entire laity which was
left only to participate passively in
tradition. Such is the Christian
organization from a Mussulman's
point of view. In Islam every
man is his own priest, by the
mere fact of being a Moslem; he
is the patriarch, imâm or caliph
of his family; the latter reflects
the entire Islamic society. Man
is in himself a unity; he is the
image of the Creator, whose vicar
he is on earth; he cannot accord-
ingly be a layman. . . . If we
regard the Christian from the Moslem
point of view, which here concerns
us, he is only linked to his
tradition through the sacraments,
he is always in relative exclusion.

and maintains a receptive attitude."

